UNIVERSAL·SPIRITUALISM

W·J·COLVILLE

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UNIVERSAL SPIRITUALISM

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Spirit-Communion in All Ages Among All Nations

By *W. J. COLVILLE*

Author of "Old and New Psychology," "Spiritual Science of Health and Healing," "Life and Power From Health Within," Etc., Etc., Etc.

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Introduction

In appearing once more before the public in a treatise undertaking to trace the history of human faith in immortality, and to present multiplied evidences which have led millions of intelligent people in all lands and ages to accept a spiritual philosophy of human existence, the writer is fully aware that much of the ground traversed in the following pages will be old to many but startlingly new to some. The present marvelous century is indubitably a period in which every religious doctrine and philosophical belief is being resolutely hunted to its source, and because such is the temper of the age there has arisen a numerous and influential cult among us, the members of which unhesitatingly claim that modern scientific students far from supporting materialistic conclusions such as Prof. Haeckel and other distinguished European "Monists" have reached, are hourly accumulating fresh proofs of the reality of our spiritual being and becoming increasingly assured that we are spiritual entities clothed for a brief while in mortal garments (or operating temporarily with material instruments) but destined ourselves to live on and work on through measureless ages of eternity, an ever widening vista of actualizable possibilities continuously opening before us.

In selecting the title for the present volume the author has been actuated by a twofold motive ; first, to give to the public a work which describes its nature on its title-page. Second, to present as far as possible within necessarily limited space, the foundation upon which an edifice

of rational philosophic Spiritualism can in these days be upreared.

Much that passes for religion may be hypocrisy, much that is dignified with the name of science may be but transitory speculation, yet science and religion live, thrive and grow despite all mistakes and errors. Likewise does Spiritualism outlive and triumph over every outward attack and every inward weakness, so much so that though the very word has often been considered a reproach, not a year passes but a fresh list of noble and influential names have to be added to the illustrious company of Spiritualists.

There are in reality but three conceivable philosophies, viz.: Spiritualism, Materialism, Agnosticism. Concerning the latter, it may well be said in the words of the learned and thoughtful Prof. Felix Adler, of Ethical Culture fame, "Agnosticism is no finality." Materialism is practically dead in scientific circles, and it has never been able to claim such renowned philosophers as Herbert Spencer, Thos. Huxley or any others among the exceptionally brilliant men of science and of letters who made the 19th century illustrious.

Spiritualism, broadly interpreted and divested of all abnormal excrescences, is the only philosophy which has stood and still continues to stand the searching test of impartial scrutiny. Idle is it to point to the farces and follies perpetrated in its name, these, deplorable though they may be, detract nothing from the philosophy itself but only serve to exhibit the pitiable weaknesses of undeveloped types of human character. No sensible person rejects gold or any precious metal because it is taken out of the earth mixed with alloy. Even as gold is sifted from all which accompanies it before being transferred to the mint for coinage or employed in the manufacture of articles of worth and

beauty, so must the grandest, noblest, most inspiring and consoling educative system of philosophy of which the human race has ever conceived, be stripped of all foreign matter that accompanies it before being transferred to its mint for coinage or employed in the manufacture of articles of mental worth and beauty, so must this grandest, noblest, most inspiring and educating system of philosophy of which the human race has ever conceived, be stripped of all accretions and unbeautiful surroundings and accepted only in so far as it commends itself to reason and to intuition, the two chief guides of humanity.

As the reader journeys in the following chapters from period to period, and from clime to clime, from ancient Egypt and India to modern Britain and America, one dominating conviction must lay hold upon the mind of every impartial student and that a conviction no less than the stupendous thought that the human race has sought and found convincing evidences of its immortality.

The great importance of the modern Spiritualistic movement, even though it be dated only from 1848, is too vast to be estimated, and it is beyond dispute that in consequence of marvelous and utterly unexpected occurrences at Hydesville in New York State and elsewhere in America during that memorable year, and in the momentous years which immediately followed, a complete revolution was started in the minds, not only of the American, but very shortly after, of European populations.

Liberal religious views were indeed prevalent in many distinguished circles before the world was thrilled by the audacious declaration that the gates were not only ajar, but in many instances wide open, between the two states of existence we are still accustomed to call two worlds.

This tremendous affirmation ought not to have surprised Bible students or professing Christians of any denomination, for nothing is more self-evident than that the Hebrew and Greek, in common with all other venerated Scriptures, distinctly proclaim the constant fact of the intercommunion of earth with spirit-spheres. But every one who is the least acquainted with the sad tale of ecclesiastical bigotry and blindness knows that organized religious parties fought desperately against the new revelation, thereby greatly weakening their own hold upon the masses and laying the foundation for vigorous iconoclastic onslaughts upon creeds and churches and diverting the tide of inspiration very largely away from all recognized denominational institutions.

The early history of modern Spiritualism has been copiously recorded in the standard works of Emma Hardinge Britten and other faithful chroniclers of the trials, hardships, defeats and victories of the stalwart pioneers who often literally took their lives in their hands to proclaim the new gospel which was to them more precious than their earthly all. The work of the magnificently courageous men and women who stood in the front rank of the Spiritualistic propaganda during its earlier decades on both sides of the Atlantic and also at the Antipodes, can never be overestimated. Some of those zealous champions of spiritual free thought may have been at times over intrepid and occasionally indiscreet, but they did their work heroically, and the light they braved everything to kindle and to sustain will not easily be extinguished.

In later years other movements, not Spiritualistic in name, have attained and received much attention and have unquestionably succeeded to a large extent in enlist-

ing the sympathy and arousing the interest of many intelligent persons to whom the name of Spiritualism was not attractive.

The Theosophical Society founded in New York in 1875 and started by prominent Spiritualists,—for such Col. Olcott and Mme. Blavatsky undoubtedly were—drifted at one time into seeming antagonism to the central doctrine of Spirit communion, but has always been in reality an upholder of spiritual philosophy against materialism and is now, in the persons of its most representative leaders, throwing much light, through study and practice of clairvoyance in particular, upon the actual condition of the Spirit world which interpenetrates as well as encircles this material globe.

The popular New Thought movement, though not avowedly Spiritualistic in any pronounced degree, has always numbered among its leading exponents distinguished men and women whose public writings leave no doubt as to their knowledge of the main facts for which all Spiritualists are steadfastly contending. The chequered history of the Spiritualistic movement all over the world has presented many bright and more than a few dark features and it is not seemingly possible to unify all Spiritualists or to bring them into substantial accord any further than to acknowledge the one great essential of spiritual intercommunion.

It is not necessarily regrettable that no uniformity seems possible on anything like an extensive scale because it is the obvious mission of the great modern spiritual revelation to break the fetters of assumed authority and set the individual spirit free. The idiosyncrasies of many individuals and the dubious character of much alleged phe-

nomena, together with the unsatisfactory nature of many purported spirit communications, continues to present a series of serious difficulties in the path of many conscientious enquirers and investigators, and with the rapidly spreading acknowledgment of limitless telepathy the old simple confidence in direct communion with our departed friends and kindred has been in many quarters greatly shaken.

The writings of the noted Prof. T. J. Hudson, whose name will always be associated with the "Two minds" theory, have been erroneously construed by many readers as undermining the fact of Spirit communion when in reality no evidences of telepathy can possibly do other than strengthen reasonable confidence therein. The enormous interest taken at present in what is termed Psychical Research is only interest in Spiritualism under a slightly different name, this every impartial student must admit, especially after perusing that monumental work by the famous F. W. H. Myers entitled "Human Personality—its survival of bodily death." A still more recent work by Prof. Hyslop of Columbia University, entitled "Science and a Future Life," and indeed a perfect host of volumes by more or less distinguished authors, written in many different languages and all testifying to the constantly accumulating proofs of spirit intercourse demonstrated in a great variety of ways and under a vast variety of conditions, but serve to further illustrate our main position.

Though the old theory of the Satanic origin of spirit communications is no longer preached as formerly, there are still those among us who see the devil in everything which seems supernormal that does not conform with antiquated, and indeed barbaric, notions of the unseen uni-

verse, and apart from old school theologians who continue to employ old-fashioned terminology there are quite a considerable number of modern writers who do not hesitate to descant upon the perils attending mediumship and the dangerous ground upon which all are treading who venture to seek to lift up the veil which divides mundane from supra-mundane existence.

Tennyson's warning in his beautiful lines entitled "The Angel Guest," a choice excerpt from "In Memoriam," are indeed applicable to all who would seek to peer behind the mystic curtain and commune with beings ordinarily invisible from the earthly standpoint. The poet truly sings:

> "How pure in heart and sound in head
> With what divine affections bold
> Should be the man whose thoughts would hold
> An hour's communion with the dead."

These stirring lines, and the three verses which follow, were sung at a great meeting in Brighton, England's most famous seaside resort, on the evening of May 24, 1874, when the writer of these pages, then an inquisitive child, was attracted to an "inspirational oration" delivered by Mrs. Cora L. V. Richmond (then Mrs. Tappan) at a time when Spiritualism was exciting great attention in Great Britain.

That wonderfully gifted speaker in some mysterious way, while addressing an audience of 1,500 people, was an instrument in the hands of the unseen for opening the floodgates of illumination for this curious child, who was immediately fascinated by the grace and dignity of the orator and deeply impressed with the mighty import of the inspired and inspiring message delivered so impressively in so unique a manner. Years have come and gone and the

wondering child has grown to be a widely traveled lecturer and author, but never unmindful of the impetus received on that ever-to-be-remembered evening.

In the autobiographical narrative which the writer has been importuned to incorporate in this volume, personal experiences are necessarily introduced to illustrate the propositions which it is desired to elucidate and to unfold. It has been almost impossible to refer the reader in all cases to authorities which would further sustain the facts related in the successive chapters of this book, but *moderation* as well as *accuracy* of statement has been the author's constant aim, and though conscious of many defects in style and limitations in subject matter, it is confidently hoped, and indeed expected, that this comparatively humble contribution to the voluminous literature of Spiritualism will serve at least the useful purpose of providing at reasonable price, in not excessive compass, a textbook for enquirers and a work of ready reference for those who have neither time nor opportunity for searching massive records when desirous of taking a bird's-eye view of the spiritual conceptions and experiences of widely-scattered members of the human race.

Lights and shadows have alike been dealt with, but the tone of this work is avowedly and intentionally optimistic. To liberalize thought, to increase fraternal feeling, to relieve the depression which overhangs the thought of passing into the mysterious "unknown," and most of all to show how reasonable it is to have confidence in human immortality, have been among the prominent objects the author has held constantly in view.

W. J. Colville.

New York, 1906.

Autobiography of W. J. Colville

If I am to relate faithfully, even in barest outline, my experiences with "unseen helpers," I must go back to my very early childhood, when my "mediumship" originally declared itself. I was practically an orphan from birth. My mother passed to spirit life in my infancy and my father was called by important business to travel in lands remote from England, where I was left in charge of a guardian. My childhood was singularly unchildlike, as I was separated from children altogether, and compelled to associate exclusively with persons of thoroughly mature age.

How I first came to see my mother clairvoyantly I do not know, but I distinctly remember becoming vividly conscious at frequent intervals of the gentle, loving presence of a beautiful young woman, who invariably appeared to my vision gracefully attired in light garments of singular beauty. The head of this charming lady was adorned with golden ringlets; her eyes were intensely blue; she was tall and of rather slender build, and manifested many attributes of almost ideal womanhood. I cannot recall to mind any occasion when this lady spoke to me as one ordinary human being on earth converses with another, but I distinctly recollect that when I saw her most plainly and felt her presence most distinctly, I was intensely conscious of information flowing into me. I can only liken my ex-

perience to some memorable statements of Swedenborg concerning influx of knowledge into the interiors of human understanding.

I should probably never in those early days have thought of such a problem as clairvoyance, had it not been for the surprising fact that what I saw perfectly other people did not see at all. I was first led to realize the unusual character of my vision when I mentioned the presence of the "beautiful lady in white" to two persons who were with me when I saw her very distinctly, and they declared that we three were the only occupants of the apartment. The mystery of the fourth inmate was for me greatly intensified when it appeared to me that the other two persons, besides her and myself, could pass through her and she through them, while they appeared completely unconscious of each other's presence. An elderly lady, with whom I was living, who was a devoted Churchwoman, summed up all my singular visions, when I related them to her, in the following words: "Well, I can't account for it, but it must be the work of either God or Satan." Though not many months over five years of age at the time to which I am now referring, I had already heard Satan called the "father of lies" and had also been taught that truth belonged to God and came from heaven; so my youthful intellect was not perturbed with dread of any power of darkness, as I found that all the information which flowed into me when this beautiful spiritual being manifested to me was correct in every particular. I was, therefore, quite content to believe, with simple faith supported by reasoning, that my dear mother was watching over me as a guardian spirit. I often heard of guardian angels, and I was sometimes taken to a children's service in a church where a favorite

hymn before the catechising began with the following invocation:

"Dear angel ever at my side!
How loving must thou be
To leave thy home in heaven to guard
A little child like me."

Instead of conjecturing angels as well-nigh incomprehensible beings belonging to an order in the creation entirely different from ourselves, I rested satisfied with the simple, reasonable conviction that the messenger from unseen spheres who watched over me most intimately, was the dear mother whose physical presence had been withdrawn from earth long before I had reached an age when I could have consciously appreciated it. I do not forget the strange shock I felt when some one said to me: "It is impossible that you should see your mother; you have no mother; she is dead." Such vulgar, brutal words made no other impression on me than to set me thinking along psychic lines, far more often pursued by little children than adults generally suppose.

It must be borne in mind that I was an isolated and often a lonely child, thrown very largely upon my resources for amusement and enjoyment. This circumstance may suffice to suggest instructive thoughts regarding conditions singularly favorable to mediumistic development. Is mediumship a gift or a natural endowment? is a query often raised. To answer this inquiry it is surely necessary to recall the two distinct senses in which the word "gift" is commonly employed. We speak of natural gifts, of the universal gifts of God to humanity, as well as of particular bestowments vouchsafed to those who are sometimes segre-

gated in our philosophy from the "common herd," and designated a "chosen few." Having used the term "clairvoyance" in connection with my own earliest spiritual experiences, I wish to define it in my own case as applying to extended vision of three distinctly different, though closely allied, varieties. The first evidence of my own clear vision, which came to me so spontaneously and unexpectedly that for a considerable season it caused me no astonishment whatever, related to beholding a form of real, consistent substantiality, existing on another plane of being than the one usually termed terrestrial. This form was completely and symmetrically human in every detail of outline, and was attired in artistic dress, not foreign to ordinary worldly convention, but vastly more beautiful and graceful than the customary mortal dress fashionable in the sixties of the nineteenth century, which included the crinoline and the chignon. The second evidence of clairvoyance did not refer to sight, even on the psychic or astral plane, as sight is ordinarily understood, but to mental enlightenment or intellectual illumination, and this, not only of a general but also of a particular character, as the knowledge which entered into my understanding related not only to topics of usual information, but went deeply and precisely into manifold details of private family history, and included many revelations which brought great consternation to the hearers when I reported my experiences, seeing that the people among whom I was being reared were very desirous of hiding from me many facts connected with my parents of which my spirit mother undoubtedly wished me to become aware. The third feature in my clairvoyance was the actual predicting of coming events, and I use the term "coming" in the precisest possible manner for the very

events I was led to foretell had, in many instances, actually occurred in one sense, and were on their way to occurring in yet another. A single example will illustrate.

My grandmother's sister in Lincolnshire had decided to visit Sussex, but had not communicated her intention to any one, though her mind was fully made up. Though I had never seen my great-aunt, and had rarely heard her mentioned, I distinctly saw her in the house where I was then living, and accurately described her appearance, even to the strings of the cap which she actually wore a few weeks later when paying her sister a visit. Two questions naturally arise at this point: First, how is it that we can see people who may be thinking of us, or perhaps only of a place we are inhabiting, when they are not consciously or deliberately projecting their thought, or an astral likeness of themselves, to us? Second, how is it that we see articles of wearing apparel which those persons may not be actually wearing at the time when we behold them? The following reply may serve to elucidate, at least in part, the foregoing mystery. When Herbert Spencer many years ago criticised somewhat adversely the notion of clothing as pertaining to the spirit world, he evidently overlooked a very important consideration, to the effect that our clothing is all mentally designed before it can be physically confected. A new fashion in dress is impossible except as an outcome of a new mental concept of apparel. Not only Swedenborg, but Shakespeare also, clearly illustrates the close connection which must ever logically exist between the wearer and the garment worn; and in no case do we find the suggestive doctrine more clearly taught by inference than in the play of "Hamlet," where the father of the Prince of Denmark appears in spirit, clad in armor, at the very time

when he is seeking to inspire his son to make war against an uncle who has incurred the fierce displeasure of the discarnate king. Not only do we clothe ourselves physically in such raiment as becomes our immediate mental state, but we often unconsciously supply, gratuitously, portraits of ourselves doing things we intend to do, things, indeed, which we have spiritually already done, and which we shall certainly ultimate materially unless our plans are unexpectedly frustrated. It generally simplifies the mystery of prognostication if we do but consider that seership is a faculty which enables a seer or seeress to actually behold what exists on a plane of ultimation prior to the physical.

As I grew from childhood to rather riper age, and in the meantime attended schools and became interested in many external pursuits and objects, my singularly spontaneous mediumship became less prominent, and with the exception of an occasional prophetic dream of rare lucidity, which always came as a needed warning, I gradually drifted into a more prosaic state of life, from which I was suddenly aroused by the presence of the world-renowned Cora L. V. Richmond (then Mrs. Tappan) in England during the seventies of the last century. When I was nearly fourteen years of age, and a member of a church choir, Mrs. Tappan greatly excited the population of Brighton, where I was then residing, by her marvelous discourses and poems, and singularly erudite replies to all kinds of questions, which she claimed were not due to her own erudition, of which she made no boast and to which she laid no claim, but to the action through her instrumentality of a band of guides who were ready to speak through her whenever their services were in demand. May 24th, 1874, was, indeed, an eventful day in my history, for though my public

career as a lecturer and globe-trotter did not begin till nearly three years later, it was on the evening of that beautiful Whit-Sunday that I experienced the first thrill of consciousness that it was my principal lifework to travel nearly all over the earth, guided by unseen but not unknown inspirers, who would carry me safely over all tempestuous oceans and protect me from all dangers by land if I would but be faithful to the mission entrusted to me by wise and kindly helpers. I have always greatly disliked the word "control," and I dislike it still, for in my ears it savors of coercion, and I have never been coerced by my inspirers, who have ever proved themselves faithful teachers, counselors, and guides—veritable "invisible helpers," to use Leadbeater's felicitous expression, a title we may well apply to those numberless assistants who render multifold services to us of which we are often quite unconscious, but from which we derive inestimable benefit.

The record of my original introduction to the work of inspirational speaking is now an oft-told tale; in brief, I may sum it up as follows: When I was walking home after greatly enjoying Mrs. Tappan's wonderful eloquence, I registered a vow that if any good and wise intelligences in the unseen state would inspire me as they were wont to inspire the marvelous lady who styled herself their "instrument," I would most gladly take service with them and go whithersoever their counsels led me. I earnestly desired and confidently expected that inspiration would come to me if it were genuine at all, and come it did that very evening and within an hour from the time when I invoked it. Had no obstacles been placed in my way, I should have darted forth meteorically as a speaker before my fourteenth birth anniversary, but my legal guardian refused to

grant permission until I was at least two years older, though she did not prevent my occasionally appearing at private gatherings, nor was she able to deprive me of some wonderful experiences of mesmeric or hypnotic character, which opened my eyes in my early teens to many of the marvels of psychology which are now demanding and receiving attention from distinguished savants the wide world over.

Hypnotism and its dangers, like Spiritualism and its dangers, is now being discussed at every turn, and I am often greatly interested to hear discussions on these recondite themes, when the debaters are people of experience, but whose experiences have been largely unlike my own. I do not presume to settle any question for my neighbors, I merely speak in the first person singular when I declare that I was never hypnotized against or even without the full consent of my own will; and as spiritualistic literature abounds with references to the virtual identity of hypnotic influence with spirit control, I deem it advisable to bear personal testimony in this connection. Shortly after my discovery that I could speak inspirationally, and even be spoken through by an unseen intelligence, to whose words, uttered through my lips, I could attend as a quiet, interested listener, I made the acquaintance of a brilliant young nobleman who was both an operatic singer and a practicing psychologist. This young "star" was introduced to me as desiring to conduct some delicate mesmeric experiments for which he needed the services of a lucide, or natural clairvoyant; or failing to discover any one who would entirely answer to the above description, he considered it highly probable that his experimentation would be successful if he could meet a sensitive

young person who was thoroughly willing to yield to his suggestive influence. My first ejaculation when the subject was broached to me that I might serve for the experiments, was "I should be delighted, and feel sure they will be successful." Though all the experiments were conducted in strict privacy, so far as the general public were concerned, many distinguished persons high in the learned professions took active part in many of the most satisfactory of them. It is not usually supposed, at least by the uninitiated into psychic mysteries, that the words passive and negative are quite as correctly qualified by the terms wilfully and willingly as are positive and active. We are frequently told that mediumship is impossible without passivity, and such is doubtless the case, but voluntary rather than involuntary passivity or negativity conduces to the most reliable results. Operator and subject are terms of double import, but such terms as sender and receiver or transmitter and recipient are clearly not open to valid objection, seeing that they in no way imply enforced surrender of one individual to another. During the nearly three years which intervened between my first insight into my capabilities as an inspired lecturer and my debut before a London audience, I had many opportunities for witnessing extraordinary phenomena, as I became well acquainted with many prominent Spiritualists, who treated me with great kindness and consideration and placed many exceptional advantages at my disposal for witnessing manifestations of all varieties. Some of these appealed strongly to me, others did not. I had many opportunities for sitting in circles with Williams, Herne, Monck, Eglinton, and other extraordinary mediums, who, at about that time, were either in the inception or at the

zenith of their fame. Though I was told repeatedly that I was a physical medium, and though I sat in many seances where tables moved and furniture in general behaved grotesquely, I never knowingly officiated as a physical medium, though planchette has worked for me repeatedly and automatic writing has been often with me quite an every-day occurrence. During the greater part of 1877–8, I was privileged to investigate the evidences of phenomenal Spiritualism all over England. The most private gatherings were open to me, and I was times without number privileged to sit with the most distinguished mediums under thoroughly satisfactory test conditions; but though I saw enough to convince me a thousand times over that some mysterious occult force was operating, and the spiritualistic hypothesis always seemed to me more reasonable than any other, I do not think, with my peculiar and naturally sceptical cast of mind, that I could ever have been completely convinced of the truth of spirit-communion had it not been for experiences of my own which absolutely forced me as a rational individual to accept the only sane conclusion.

When I first took the platform I felt very much as I had often felt in more private places when voluntarily obeying the silently expressed dictation of the talented psychologist who could transmit to and through me any information he desired to convey when I was in a susceptible condition; but though he declared that I was perfectly his "subject," and I was quite willing to be such, I could not be induced by any professional mesmerist, or practicing physician, who was engaged in the conduct of hypnotic experiments, to receive or transmit anything, simply because I did not choose to make myself passive or sus-

ceptible. I remember well sitting on the platform in old Doughty Hall (a Masonic edifice no longer in existence) on Sunday evening, March 4th, 1877, and gazing out upon a large concourse of people gathered to hear the "kitten orator," as I had been called because of my youth, discourse on a subject to be selected by their own vote. A hymn was sung to open a semi-religious service, and then I rose and offered a prayer, the words of which formed themselves in my mouth without forethought or conscious volition of my own. After a second hymn the presiding officer—the long celebrated James Burns, editor of the *Medium and Daybreak*—announced in my hearing that the youthful occupant of the platform was prepared to discourse under inspiration on any theme the audience might think proper to select. I heard this without the slightest internal trepidation. I had become tense, callous, self-assured, but completely confident that an intelligence beyond my normal own would certainly render me entirely equal to the occasion. A subject was quickly decided upon by show of hands, and I rose to lecture. I spoke unfalteringly for fully an hour, and resumed my seat unexcited and unfatigued. A third hymn was sung, and then Mr. Burns called upon the audience to mention topics for an impromptu poem. Three or four subjects were given, and no sooner was a decision reached by the chairman as to which topic had received the greatest show of hands, than I rose for the third and last time that evening, and heard myself reel off a number of verses as easily and fluently as though I had them well committed to memory, though I am certain they were nowhere in print, and I was listening to them for the first time. The report of that memorable meeting created a great sensation those many

years ago; but events crowd thickly upon each other in these days, and a new generation has risen since I was a "youthful prodigy," "one of the marvels of the nineteenth century," and much else, according to the newspapers, which I have long since forgotten.

Immediately after my appearance in London I was called to all parts of England. I went as an inexperienced child to places rough and smooth, aristocratic and uncouth, clean and dirty, refined and vulgar, religious and atheistic; and wherever I went I found my unseen prompters ready to help me in all emergencies and to pilot me safely over many difficult and unpleasant places from which I should certainly have shrunk had I seen beforehand what awaited me. During the nineteen months of my touring as a lecturer in England, between March, 1877, and October, 1878, I certainly saw the world in a large number of its varied phases, and though many episodes in my career during that eventful period were extremely enjoyable, as I met kind and true friends almost everywhere, I could, without the slightest difficulty or exaggeration, unfold many a tale which might amuse or startle more than it would edify the listeners. My constitution was not considered naturally robust and I had to encounter many hardships from which many a stronger person would have fled in dismay, but though I cannot say that I quite enjoyed all the harsher features of my travels in all weathers to all sorts of places, instead of succumbing I grew steadily stronger physically as well as mentally, so that when I left England for America near the close of October, 1878, my constitution was quite equal to endure the strain of a singularly tempestuous, though not dangerous, ocean passage and the rigors of a New England winter, to the severity

of which the fickle climate of Albion had never subjected me. I well remember my departure from Liverpool for unknown Boston across the wide Atlantic, whither I was journeying entirely alone save for the clearly distinguished presence of those faithful unseen helpers who never deserted me.

One of the clearest visions of my life attended me during the night prior to my departure from Liverpool. I fell asleep about 3 A. M., apparently as a result of fatigue following upon intense excitement, but my seership asserted itself triumphantly in a manner which I was soon able to verify, even to the minutest detail. I saw myself standing on a wide platform which was covered with thick red carpet, in a great hall, with high windows on either side. There was an organ in a choir gallery over the entrance to this audience room, and surmounting the rostrum on which I stood was a fine bust of the great New England preacher, the famous Theodore Parker. In that hall I saw a very fine audience numbering from 600 to 800 persons; and in the midst of the assembly the dignified figure of Dr. J. M. Peebles, whom I had met in London some months previously, loomed large before me. The vision impressed itself indelibly on the tablet of my memory; then I fell into a dreamless slumber, which continued until I was called to partake of my last breakfast in England for many a year to come. On reaching America I found that not only had my advent been heralded in the columns of the *Banner of Light*, the oldest spiritualistic paper in the world, but the friend who met me at the landing stage (Robert Cooper, of Eastbourne, England, who was then a prominent worker in America) informed me that Dr. Peebles had just completed a lecture engagement in Parker

Memorial Hall, and that he had announced me as his successor, the committee having accepted me for that large and prominent position on the good doctor's kindly recommendation, though I was only eighteen years of age and entirely unknown to the directors of the Parker Hall lectureship. No sooner had I landed in America than I was quite at home on what was in no sense to me a foreign soil, for there I heard the same language spoken, and, with minor exceptions of no definite importance, soon discovered that England and America are at least first cousins, if not still nearer relatives. In Boston my work quickly grew apace; then I was called to New York, Philadelphia, and other mighty cities, not excepting Chicago, where I filled Mrs. Cora L. V. Richmond's platform for an extended period, while she was filling an engagement in Boston. Nearly five busy years had sped their course when, in 1883, I found myself again in England, taking up afresh the work which I never laid down, but only temporarily suspended when I was led to cross the ocean and become a prominent worker in America. In 1884 I returned to the United States, and in 1885 again revisited England. During those years I accomplished a large amount of literary work in addition to extensive traveling and constant lecturing. In 1886 I visited California for the first time, and spent five delightful months on the sunny Pacific slope, in which charming country I addressed daily audiences often numbering many hundred persons, and saw wonderful results from the practice of mental healing, of which I had by that time become, and of which I still am, an uncompromising, though I trust not a fanatical, advocate and exponent.

At the close of a lecture which I delivered on a camp

ground bordering on Lake Merritt, adjacent to the city of Oakland, California, a lady who had long been a cripple handed her crutches to her husband, walked home, and did not resume the use of artificial support subsequently. This "miracle" of healing took place unconsciously to me, for I did not know there was a crippled woman in the assembly. I do not claim any part in the accomplishment of this marvel further than to declare that I was led to say before I concluded my exposition of the philosophy of healing, "You can use your limbs if you determine to use them, no matter how long they may have failed to serve you." I had no idea that I was addressing anybody in particular, and no member of the audience was more greatly astonished than myself when the "miracle" occurred. My explanation of it is twofold; I firmly believe that there was an influence at work with that afflicted woman beyond my consciousness, and I feel also convinced that through her own auto-suggestive act she greatly facilitated her recovery. This case is thoroughly authenticated, and is now in print in the supplement to my old standard work, "The Spiritual Science of Health and Healing," under the heading, "Testimony of Mrs. Lily Bothwell."

During that marvelous summer of 1886, which was in some respects the most astounding in my whole career, I received pressing invitations to visit Australia, from which far-distant land cablegrams came to me in quick succession. Nine years previously, at the very outset of my public work, I had been assured by my unseen preceptors that there was a great work for me to accomplish at the Antipodes after I had crossed America, and I may here mention that I had daringly announced in a London paper, in 1885, that I

was going to California in consequence of a communication to that effect having been written through my hand when I had no earthly prospect of pursuing my westward way further than New York and Boston. My disappointment was singularly keen when obstacles arose, mountain high, to forbid my leaving America on the completion of my first season in California. Duty called me back to Boston, and reluctantly I obeyed its call, with heavy heart and doubtful mind, for I was beginning to suspect that my unseen directors had been in some way thwarted in their plans for me, I having been solemnly assured by them that I had a mission to fulfil in Australasia; and now after a way had plainly opened, the door had been ruthlessly closed and by no voluntary act of mine. On the way back across the American continent, when I paused to lecture in St. Louis, a message came to me with unmistakable clearness, "You are going to Australia and New Zealand but not just yet! plans are ripening but not yet matured; have perfect confidence in your inspirers, for though there is a seeming delay there has been no hitch in the arrangements." "But when shall I go?" I inquired eagerly. "We cannot tell you just now; you would think the time too long did you foreknow its duration; but rest content; you are going, and you will fill a large place while you reside there." With that assurance I had to remain content, for I could receive nothing further concerning the Southern Hemisphere though many directions were given me concerning my continuous work in the Northern. For ten years I saw nothing of England, and it was through the joint instrumentality of Lady Caithness, Duchesse de Pomar, in Paris, and the special excursion of the World's Women's Christian Temperance Union from New York, in June, 1895,

that I revisited Europe after ten years' unbroken residence in America. Those ten years had been very busy and highly eventful ones; my singular experiences during their highly checkered course would fill many a bulky volume. I had scoured America from Canada to the Gulf of Mexico, and had met with warm receptions and enthusiastic audiences everywhere, though let no one imagine that a prominent public life means constant resting on a bed of roses; roses abound but thorns are often their intimate neighbors. I had produced a number of books, edited several periodicals, and contributed many hundreds of articles to magazines, besides having written thousands of letters to newspapers, in addition to musical work, before I again set foot in England after my departure in 1885.

What first led me to turn my attention back to Europe during the winter of 1894 was a psychic or telepathic incident well worth repeating, though it has been previously recorded. I well remember December 8th, 1894. On that day, between 2:30 fair and 3 P. M., I was seated at a desk in New York writing an article for a periodical which demanded copy at short notice. I was scribbling away at full speed, writing "against time" as literary hacks describe the process, when I was suddenly arrested by a vision of Lady Caithness, whom I had not seen for over nine years, seated at an escritoire in a sumptuously furnished boudoir, the most conspicuous feature of which was a magnificent painting covering nearly the whole of one side of the wall. This painting, which I saw distinctly in my vision, represented "Jacob's Ladder," and I remember being particularly impressed with the singular beauty of the faces of the angels. Lady Caithness was elaborately dressed, and engaged in writing to me; it

seemed as though I could see ink falling from her pen on to the paper, while she informed me of many interesting events connected with the erection of her ducal palace, "Holyrood," to which she had recently moved from the fine old house in an older quarter of Paris, where she had hospitably entertained me and where I had held several conferences during 1884–5. The letter she was then writing embodied the request that I should without delay contribute an article for a periodical she was then editing, and it also expressed a fervent hope that I should see my way clear to accept her offer of an engagement to deliver a course of lectures at "Holyrood" during the ensuing June. For nearly thirty minutes this vision continued with me, and then, before the letter appeared finished, it suddenly vanished, and I resumed my interrupted article. I went to Boston for Christmas, and while there, on December 24th, I received, among other letters from New York, the identical letter from Lady Caithness, dated "Paris, December 8th," which I had beheld in my extremely vivid vision. In the course of the letter I learned that it was indited between 7:30 and 8:00 P. M., Paris time, which is five hours ahead of New York, and therefore the time coincidence was as nearly exact as it well could be.

I have been repeatedly asked to describe the difference between telepathic and spiritual messages, and I frankly confess that I have rarely been able to clearly distinguish between them. And this statement suffices to introduce a consideration which is in my opinion a matter of great importance. Take, for example, Thomson Jay Hudson's much-discussed theory of two minds and two memories. Hudson avers that the subjective mind is the sole seat of the telepathic faculty, and in his three celebrated books,

"The Law of Psychic Phenomena," "A Scientific Demonstration of the Future Life," and "The Divine Pedigree of Man," he industriously undertakes to prove that, though the objective mind with its memory may perish with the decease of the physical organism, the subjective mind with its memory continues to live on in the life of immortality. If this premiss is sound, then Hudson's conclusion, as put forth in his curious article (February, 1902) in the *Era*, a well-known American monthly, is quite unwarranted; and it is the height of absurdity on his part to declare that Spiritualists are "fighting in the last ditch," because recent experiments in the ample field of psychical discovery have abundantly proved the reliability of just such telepathy as Hudson and many others intelligently vouch for. My own experiences in numberless instances have completely satisfied me that in nine out of any average ten instances when psychic communion between friends can be clearly demonstrated, it is almost impossible to discriminate exactly between a message received from a communicant on earth and from one who has passed to the other side of existence. What, indeed, is that "other side" but the side to which telepathy is indigenous? And can we afford to be sure that when we are functioning telepathically we are not behaving just as we should continue to behave were we suddenly divested of our material envelopes? If the physical frame be but a sheath or vehicle of the abiding entity, which is the true individual, then all these fascinating evidences of thought transference, or mental telegraphy or telephony, accumulating everywhere, are but so many convincing proofs of the reality of our spiritual nature in the here and now, which will prove continuous in the hereafter and the future. Evidences of

psychic presence and spiritual guidance having attended my steps from infancy, I cannot specialize any particular season when I have enjoyed the greatest number of distinct proofs of super-terrestrial guidance, but such have always been most distinct and multiple when the need for them has been greatest.

I will now select, almost at random, a few notably striking instances of warning, guidance, and simply interesting seership, which stand forth prominently in my recollection as my thoughts revert to days gone by.

Once in California, when I had arranged to lecture in a theatre in Los Angeles while I was yet in San Francisco, I purchased a ticket and secured a berth on a steamer leaving on a Thursday, and due at San Pedro, the port of Los Angeles, by noon next Saturday. It was summer weather and the coast steamers were almost invariably punctual to schedule time. Feeling perfectly sure that I should reach Los Angeles at least twenty-four hours before I needed to appear in the theatre, I felt no apprehension, after securing my tickets, as to fulfilling my engagement, and therefore I was greatly surprised when, while walking up Market Street, I heard a voice saying distinctly beside me, "Change your ticket; go by train: boat will not arrive till Monday." At first I paid no attention to this strange admonition, and was simply perplexed to account for its origin; but after it had been twice repeated I resolved to run no risk of disregarding a valuable counsel, and I therefore returned to the office where I had secured my passage and changed my tickets from boat to rail, despite the positive declaration of the booking agent that the boats were always on time, and that I could rely on meeting my engagement if I adhered to my first intention.

Having procured a railway ticket in compliance with the urgent request of the unseen monitor, I mentally asked, "What will cause the delay?" to which I received an answer, clairaudiently, with great distinctness, "Accident to propeller; no danger, but vessel will have to return for repairs; it will arrive safely on Monday." On arrival in Los Angeles on the Saturday morning, friends remonstrated with me for having forfeited a pleasant water journey at a season when boats were far preferable to trains in that vicinity; but I insisted that as I was announced to deliver two lectures on the following day it was imperatively necessary for me to arrive before the steamer, which I was certain would be belated. Saturday and Sunday both passed and no steamer arrived. I addressed two great audiences before the boat finally got in on the Monday morning, telling a tale of broken propeller and return to port of departure for repairs.

Another incident of quite a different character, but none the less phenomenal, even though less practically useful, concerned an acquaintance I formed in London in 1897, during a course of private midnight seances I was privileged to attend at which conditions were exceptionally fine. To accommodate the several professionals who were members of the circle, we assembled twice a week at midnight and continued our sittings till from 2 to 3 A. M. Our chief focus of attraction was a huge crystal placed in the centre of a large library table. The crystal was as large as an ordinary globe for containing goldfish, and into this brilliant object we all quietly but intently gazed, with a view to increasing concentratedness of thought and vision. After we had become susceptible to psychic vision we let our eyes close if they seemed so disposed, and we described

whatever came before us. Among a multiplicity of telling incidents connected with that circle, I remember describing accurately scenes then being enacted in a house in Brighton occupied by the parents and other relatives of a young army officer whose regiment was soon afterwards ordered to India. Some months later, when this gentleman was in Calcutta and I in New York, I saw him as plainly as though he were physically beside me, and on the occasion of his birthday, when some friends presented him with a handsome pair of ivory-backed military hair brushes on which his monogram was richly chased in blue and gold, I saw those articles as plainly as though he and I had been actually in a room together, inspecting the birthday presents. A letter which came to me from him a few weeks later described those brushes precisely and contained the words, "I am sure you are receiving a telepathic despatch from me at this instant."

Though I have narratives to relate which would fill many a volume, all illustrative of the great question of psychic intercourse between friends yet on earth and those who have "passed over," as well as manifold descriptions of most convincing telepathy where both parties have been incarnate, I must reserve for future opportunities the narration of other striking incidents. But now that I have rounded out nearly thirty years of public service, I feel it a solemn duty as well as a high privilege to bear unequivocal testimony to the always beneficial effect which mediumship such as I have developed has had on me from all standpoints. Mentally and physically I owe immensely much to those very endowments and experiences which mistaken people imagine are weakening to mind and body. That there are dangers and drawbacks I do not deny, but

through all my varied and protracted experiences on and off the platform, for more than a quarter of a century, I have invariably found that the directions given me from unseen helpers have been sound, elevating, and truthful to the letter in all particulars; while the telepathic incidents, at which I have scarcely more than hinted, have been always interesting, never mischievous, and invariably calculated to throw bright light on many a mystic problem. During the nearly two years which I spent south of the Equator, I still pursued my way unflaggingly and untiringly in all varieties of climate and in a great variety of surroundings. I owe a deep debt of gratitude to friends, seen and unseen, for the many tokens of their care and kindness which have brightened all my journeyings and rendered possible of accomplishment the widely extended mission which took me to the Southern Hemisphere. Adelaide, Melbourne, Sydney, Brisbane, Newcastle, and many smaller places in great Australia, I shall ever feel united with as centres of work which I know has already borne good fruit in numerous ways. Auckland, Wellington, and Christchurch in picturesque New Zealand will always remain equally sacred in my memory. During all my Antipodean wanderings I found my psychic faculties fully as clear and as much in evidence as in other lands where the Southern Cross is an unseen constellation. I am now assured that my traveling days are not yet over, and that I still have oceans to cross, and continents to traverse, before I can honorably retire from active service, if such retirement shall ever be my portion. The dangers of Spiritualism are in my judgment greatly overrated, while its blessings are often minimized; for though I have been since 1890 a member of the Theosophical Society,

and my acquaintance and connection with the Mental Science movement is a matter of public knowledge, I wish publicly, emphatically, and irrevocably to bear my testimony to the irrefutable truth of spirit communion. With the peculiar theories advocated by some Spiritualists I have no sympathy; and I dare say there are tricksy spirits, as well as unreliable people on this side the mystic border; but though I must remain the "free lance" I have ever been, and work wherever I am called to operate, and therefore cannot pose as exclusively a Spiritualist, inclusively I am as thoroughgoing an advocate of Spiritualism as any of its most enthusiastic representatives. I owe nothing to developing circles, and comparatively little to spiritualistic literature, or to phenomenal mediumship of an objective type; therefore my assurance of Spiritualism's central claim can never be weakened by any controversy which may rage concerning dubious phenomena. I have seen the unmistakably genuine, the ambiguous, and the fraudulent, and having seen so much I am prepared to testify to this effect, irrevocably—that Spiritualism is based on truth, and no matter how many barnacles may have to be swept from such institutions as are devoted to its special advocacy, the twentieth century must and will witness a spiritual revealing for which all the wonders of the nineteenth, stupendous though they have been, have only paved the way.

Universal Spiritualism

CHAPTER I

THE QUESTION OF SPIRIT IDENTITY

THE vexed question of spirit identity is one which is always liable to occasion considerable discussion, chiefly by reason of the fact that what appears thoroughly conclusive to some types of mind seems inconclusive to others. It is, therefore, necessary to approach this immense and vital subject not only entirely free from prejudice, but also fortified with clear understanding of the actual worth of the various theories now submitted for popular acceptance as substitutes for what is often termed the spiritualistic hypothesis.

We are often asked whether it is possible for us to explain clearly how we discriminate between telepathic and spiritistic messages. Frankly, we admit that it is often quite beyond our present ability to discriminate completely between them, but this lack of ability always to discriminate, far from weakening the testimony favorable to simple Spiritualism, only necessitates a reconsideration of the entire problem of our human constitution before we attempt to formulate an inclusive theory to explain the entire bulk of our diversified psychic experiences. A very large number of thoughtful readers have been much impressed by Thomson Jay Hudson's five celebrated books: "The

Law of Psychic Phenomena," "A Scientific Demonstration of the Future Life," "The Divine Pedigree of Man," "The Law of Mental Medicine," and "The Evolution of the Soul," in which the hypothesis known as the dual theory of the human mind is very fully and forcibly expounded. Professor Hudson, in common with many other able writers, labors to some extent under a burden of preconception adverse to Spiritualism, which often mars the beauty and consistency of his otherwise excellent literary work. The evidence for telepathy which this author puts forward is very strong and in some instances unimpeachable, but the alleged evidence against Spiritualism is rationally inadmissible, because it is of a singularly negative and supposititious character. We must face our problem bravely, not attempting to disguise the fact that during the past several years much evidence has accumulated in favor of simple telepathy which some over-enthusiastic Spiritualists may have been liable to undervalue because it has been erroneously supposed that, if accepted, it would tend against the interests of the cause which is nearest of all to their hearts. A better understanding of telepathy, and a fuller comprehension of what is logically involved in Hudson's "two minds" theory, may serve to set many doubters at rest. We must not forget that the title of Hudson's second book is utterly misleading and an entire misnomer, if the evidences of telepathy prove communion between friends on earth but throw no light on the condition of those who have "crossed the border." The author persistently claims that of our two minds, which he persistently designates objective and subjective, the former perishes at the time of physical dissolution, but the latter lives on and finds a sphere for fuller and more perfect

functioning than it ever enjoyed on earth. This theory accounts for telepathy as a sort of foretaste of the method of communion between friendly entities which will prevail unceasingly in the future life. The only flaw that we have been able to detect in Hudson's chain of reasoning is the poor opinion he seems to entertain of the moral integrity of the subjective mind, coupled with the utterly foundationless assertion that overwhelming evidence of unrestricted telepathy will drive Spiritualists, ere long, even out of that "last ditch" in which they are now desperately fighting (according to Hudson) to save a lost cause and rescue a forlorn hope.

Reasonable identification of telepathy with direct spirit-communion, instead of introducing a new perplexity and further complicating an already complicated situation, introduces us for the first time to an orderly, harmonious, and easily comprehended interpretation of many analogous facts and parallel experiences which have long perplexed the average student of psychic phenomena, though there have always been singularly luminous exponents of mental and spiritual science and philosophy, who have gone a long distance on the road which must lead eventually to universal understanding of man as a spiritual being.

We have frequently been asked to define clearly wherein consists the difference between a message received from a friend yet on earth, and a similar communication from one who has "passed over." Spiritualistic literature has largely been encumbered with two oft-repeated phrases, "spirit return" and "spirits coming back to earth." These phrases are to a large extent misleading, for, though there are instances where such language may accurately and adequately describe the nature of certain manifesta-

tions, such expressions do not by any means correctly serve to describe the actual experiences of the great majority of seers and seeresses of ancient or modern times. Intromission to the spiritual state is a phrase full of deep significance, and, were it used more frequently, it would serve to elucidate many a problem of clairvoyance, clairaudience, clairsentience, and psychometry. Professors Denton and Buchanan, in their learned dissertations concerning psychometry, illustrated by numerous recitals of personal experience, have insisted that a true psychometer perceives the aura of an object, and can at times distinctly see into the spirit-world and become consciously en rapport with denizens thereof. Such quickened perception may fairly be considered as in some degree an anticipation of the means of intercourse we shall enjoy one with another when we have bade farewell to our robes of flesh.

We may surely claim that if we are called upon to identify those intelligent beings with whom we are in communication, we must apply the same laws of evidence to this matter as to questions of individual identification when only mundane matters are involved. To identify a fellow-being in any world is not always easy, and indeed it often is found to be extremely difficult when we rely solely on outward tests. "The hands are the hands of Esau, but the voice is the voice of Jacob" is a vivid Scriptural instance of the extreme difficulty experienced by an ancient patriarch in deciding which of his two sons was actually in his presence. The blindness of Isaac is easily typical of the condition in which most people are found when some sort of deception is successfully practiced upon them. Evidences of two kinds are presented together. One set of evidences appeal to feeling, the other to intelligence.

We judge people very often by outward appearances which we subsequently find to have been altogether deceptive, and if it be admitted in any degree that there are deceiving spirits who sometimes visit us, we are obviously placed in precisely the same position with reference to them as with regard to persons yet on earth who play us false because we are open to deception. The difficulties attending spirit identification are not necessarily greater than those surrounding the identity of persons who are yet encased in mortal garments.

No purely external tests are always valid. Indeed, to place extreme reliance upon such alone is to encourage swindling, and play into the hands of forgers who are usually very capable of simulating perfectly the outward garb of those they seek to personate. Testimonials, references, and letters of introduction constitute no infallible criteria, as these may all be counterfeit or stolen. The only sure way to identify any one absolutely is by cultivating psychic perceptiveness, and this is more apt to be strongly developed in highly sensitive persons than in any others. Deception is, however, less likely to be practiced on the spiritual than on the material side of existence, because the motive to deceive is far less strong. Expectation of worldly gain urges most deceivers on earth to ply their nefarious vocation, and it may be safely assumed that at least ninety per cent. of all deception would vanish from the earth if no financial or other ulterior gain could accrue from it. To palm oneself off as another would be objectless folly in which very few people would care to indulge did they not think they saw in such deception a means for self-enrichment or aggrandizement.

It may with some fairness be assumed that when com-

municating intelligences who display only very meagre intelligence profess to be very celebrated and illustrious personages, they may be hankering for the incense of adulation, but when no great names are given and no pretentious claims are made, it is difficult to see what reason could be fairly given for simply stupid masquerading or deliberate misrepresentation of any sort. We know from experience that auto-suggestion on the part of the alleged recipient of a spiritual communication may account for some instances of falsification, especially when such self-deception tends largely to self-glorification or the gratifying of personal vanity. A great drawback to untainted spirit-communion is the prejudice and vanity of many sensitives, but this very foolishness on their part sometimes serves to reveal an aspect of truth which is frequently neglected, viz., that there may be perfect sincerity and frankness on the side of the unseen communicator, while the person to whom the communication is made may be the sole suggester of the deceptive element.

A lady in one of the Southern States of America declared that she was in direct communion with George Washington, the first President of the United States; but her friends as a rule laughed at her claim, because by means of automatic writing through the lady's hand, and by means of trance speaking through her lips, "George Washington" expressed himself most ungrammatically and in negro dialect. On a notable occasion when "George Washington" was speaking through this lady's mediumship, he was distinctly seen by a fine clairvoyant who had been invited to a seance, and at the conclusion of the address this seeress described what she had witnessed during its delivery, which was the presence of a very decided

African of Ethiopian tint and cast of feature, and who appeared strongly attached to the lady through whose mediumship he had been able to deliver a lengthy message. On being requested to describe all she saw, the seeress went on to give particulars of a venerable old servant who had been named "George Washington," who had been a faithful retainer of the family prior to the Emancipation Proclamation issued in 1865, and had in that year steadily refused to accept his freedom, as he dearly loved the old estate and was devotedly attached to his master and mistress, parents of the lady through whom he was then able to communicate and whom he had often nursed during her earliest girlhood, ere he passed to spirit life, when she was not over eight years of age. That simple incident served to explain the entire problem, and it afforded a thoroughly rational explanation of a phenomenon belonging to a class, by no means uncommon in America, which have led to denunciations of fraud where none existed—theories of wicked personating spirits, and many other vagaries of unbalanced judgment—to say nothing of the would-be clever remark made by people who were more "smart" than wise, that it must be a terrible thing to die if in our post mortem condition we so quickly and sadly deteriorate. An instance like the foregoing will bear thorough sifting, and it is surely much easier to explain such an instance in the light of direct spirit communion than by straining an auto-suggestive or telepathic hypothesis to the breaking point to invent an improbable, in place of a probable, interpretation. Had the lady referred to suggested the matter to herself she would certainly have been fairly grammatical, as she was a comparatively well-educated woman, and not being a negress she would not have clothed an

imaginary message from George Washington, as she conceived of him, in negro dialect. Admitting telepathy, mental telegraphy, or telephony, or aught else that is in any measure psychical, nothing can well be more likely than that a good old negro who had been for many years a faithful servant to the family residing on that particular estate, should seek an avenue of communion with it through the agency of a member to whom he had been greatly attached just before he passed into the realm of spirit.

It is doubtless true that many spirits leave the earth and all pertaining to it, very shortly after the demise of the physical body, while others remain closely connected with the scenes of their earth existence, not because they are earth-bound in the sense of being unhappy creatures who cannot, on account of their sensual vices, rise above the mundane level, but because their affections still cling to persons and places with which they have enjoyed pleasing associations up to the latest moment of their terrestrial existence. Andrew Jackson Davis, as well as Swedenborg, and many other gifted seers, have said much concerning the many spheres in this solar system encircling the various planets, which have often been numbered from one to seven, and then again divided and subdivided into circles within circles, like wheels within wheels in Ezekiel's visions; and those who have become strongly attracted to such teaching—and their name is legion—have brought forward the revelations of these prophets to disavow the declaration, made from a somewhat different standpoint, that multitudes of spirits cannot return to earth as they have not yet taken their departure from this planet's immediate atmosphere, or even from the exact localities where a large portion of

their earthly days were spent in work or amusements in which they took a decided interest.

When indulging in personal reminiscences, I often narrate an instance of what seems to me clear evidence of spirit identity. When I was in Australia, in 1900–1, I frequently employed the services of a bright, enterprising young man, who was an excellent typist, and to whom I dictated portions of several books and numerous magazine articles. Before taking my last earthly farewell of this young gentleman, on the eve of his departure for New Guinea, whither he went to occupy a post of trust and influence, he said to me that he hoped when I returned to England he might accompany me on the ocean, as he much desired, though by birth an Australian, to visit the Mother Country, which, though 12,000 miles distant, is invariably called "home" by Australasians. My reply was that though I could not definitely foresee my own plans for the near future, and could, therefore, promise nothing, I held myself in full readiness to fall in with his wishes should opportunity occur to favor the carrying out of the project. Shortly after his arrival in New Guinea in full possession of health, and seemingly of vigorous constitution, he caught the local fever, and in three days he had made his exit from the mortal body. I cannot say that he was very frequently in my thoughts, or that his loss would seem to me irreparable; still there was a link of sympathy between us which evidently made it possible for him to manifest his presence to me on more than one occasion during three distinct stages of my voyage from Sydney, via New Zealand and across America, to England. The first time he attempted to make himself known to me was between Sydney and Auckland, but as I was seldom

alone during the four brief days that voyage occupied I cannot remember any very definite evidence of his identity, though I was fully conscious of his presence. The second visit which I know he made me was en route to California, when I had a large cabin to myself on the *Sonoma* and not being much acquainted with any of my fellow passengers I had many opportunities for quiet silence and uninterrupted meditation. I well remember distinctly feeling the presence of my young friend with me, just as I had known him in Australia, and so real and tangible was the sense of that presence that it seemed exactly as though another person was sharing the cabin with me. I was quite awake, perfectly calm, and fully able to determine all he said to me, and yet I am certain I heard nothing with my external ears except the motion of the vessel passing through the water. Not only did I feel, or sense, his presence, but he gave me information concerning his situation in New Guinea, and the circumstances of his life there, which I subsequently learned, through correspondence with a mutual acquaintance, were correct in every detail. On the third occasion, when I as strongly realized his presence, I was nearing Plymouth on my voyage from New York in February, 1902, and on that occasion he gave me information concerning his present state and occupation, and told me several things in regard to my own near future, which have since been fully verified. Such definite, direct, and truthful communications certainly do not proceed from lying spirits, nor do they emanate from my own sub-self, whose reputation for veracity and sanity I am naturally interested to maintain; and when I speak a good word for my own subjective mind—which is to live hereafter when my objective mind has per-

ished—I stand up equally for the corresponding sub-selves or subjective minds of all my neighbors. It is immeasurably more rational to maintain a reasonable spiritualistic version of such facts as I have just related than to invent, and uphold at all hazard, a contradictory and extremely complicated theory of the mysteries of telepathy, which serves to befog far more than to enlighten rational inquirers. In seeking to reply definitely to the very natural inquiry whether there is any marked difference in appearance between the psychic, or astral, body of a person yet on earth, and of one who has parted company with earthly raiments, I venture to suggest that only when the factor of clairvoyance is added to telepathy is this clearly determinable. Usually the appearance to psychic vision of one who has left the flesh is more ethereal than that of one who is still connected with it, but when only a sense of presence is realized, and intelligence is inwardly communicated, it is often impossible to decide whether the despatch in question is being received from a friend yet on earth or from one who is more frequently designated a "spirit."

Unnecessary difficulties in the way of rational spiritual identification are created by many persons who evidently mistake identity which pertains to abiding individuality for the most external incidences of ever-fluctuating exterior personality. Such questions are often raised as, "If you see my father can you describe his appearance? does he wear a beard? how is he dressed?" and much else of the same almost ridiculous character. A little sober reflection must convince the veriest tyro that such questions, answered one way or another, cannot determine identity. We all know that fashions alter and habits change with wonderful rapidity, and it is by no means difficult for a

man to remove a full beard in a few moments, or let one grow in a few weeks, thereby completely altering one aspect of his appearance. Black hair easily turns white, stout persons grow thin, and slender persons become stout, very frequently, while changes wrought by passing years and varying emotions frequently suffice to render old photographs, once speaking likenesses, no longer discernible, unless to the acutest students of physiognomy. It is, however, continually declared that clairvoyants see our spirit friends as they were when we last beheld them or as they appeared when we were most intimately associated with them. And such testimony, founded as it often is on actual fact, needs to be interpreted in the light of other knowledge than that obtainable by simple and often mysterious clairvoyance. Astral pictures are often beheld in the air of old houses, where certain people have lived long periods, and to which they have become greatly attached, and these psychic photographs are often mistaken for the actual presence of departed spirits by persons who rely on sight as evidence apart from feeling or manifest intelligence. A fact in my own experience may serve to illustrate two features of this portion of the subject of spirit identity.

Some years ago I was sojourning in an old country house which had been the abiding place of a single family ever since its erection. The room assigned me as a sleeping apartment had, as I afterwards learned, been for many years the special working and reading room of a maiden aunt who had been quite a second mother to the family. In that room she had spent a great part of her time during her latest years on earth, and one of her favorite occupations was knitting stockings by the fire. For four nights in succession, during my occupancy of that room, did I see

that quiet elderly lady, with knitting in her hands, seated before a fire in the grate, which was at that season of the year filled with a summer ornament. At first I thought I must be actually in communion with the kindly, placid dame, and that she might have a message to convey through me to some member of the household; but, concentrate my thoughts and attention intently as I could upon the vision, I could detect no animation, nor could I receive even the faintest intimation of intelligence. The people with whom I was residing were not at all averse to Spiritualism, and when I told them exactly what I had seen four nights in succession in that particular bedroom, they all agreed that it was an exact description of their aunt, even to the smooth bands of brown front hair, and the cap with lilac satin ribbons tied under the chin; but they, in common with myself, wondered why, if I could see their aunt so clearly, I never saw her move and could obtain no impression of her intelligence. On the fifth night of my occupancy of that apartment I experienced a totally different sensation in connection with the same apparition, which I again beheld stationary and unresponsive as before; but on this occasion, hovering over the astral picture I beheld a radiant, youthful form bearing a certain family resemblance to the abiding simulacrum, but instinct with the fire and energy of active life and operating intelligence. Contemporaneously with this new additional experience, information clearly flowed into some receptacle of my consciousness, causing me to become aware that the original of the portrait desired her nieces and nephews to find in her old writing desk certain papers she had written long ago and which she desired should be revised, edited, and published. Following the minute

directions given me by this guiding intelligence, I accompanied several members of the family to a lumber room in which many discarded articles of furniture had long been stored; and there among them stood an ancient escritoire, in which we found a completed story setting forth a romantic and highly edifying history of marvelous episodes in what the world would doubtless have looked upon as a secluded and uneventful career. After this startling confirmation of the veracity of my vision, we formed a private family circle for further investigation, and thereat, by means of automatic writing, supplemented by clairvoyance, we verified many extraordinary statements made by this living relative of the family, who assured us that she was no longer sitting by a fire engaged in knitting, but most actively employed in spiritual occupations, which did not, however, alienate her in the least from her old associates but, on the contrary, kept her in close vital touch with all of them, though in a subtler and more ethereal manner than before she had quitted the material frame.

Another interesting experience of my own dates back to the autumn of 1899, shortly before my first visit to Australia. I had long known Mrs. Emma Hardinge Britten, but my first interview with her was in 1877, at a lecture delivered in Manchester, when she was a middle-aged woman, dressed in much the same style as she continued to adopt till she finally withdrew from the public platform. Since her passing to spirit life, this earnest worker has occasionally made herself distinctly known to me, both on and off the platform, and in November, 1899, I distinctly saw, in connection with a most forceful realization of her close proximity, the likeness of a radiant maiden with light golden curls, somewhat resembling the

earliest pictures of Mrs. Richmond when she was Cora Hatch, but in no way suggesting Mrs. Britten to me by the appearance. I never could have understood that vision had I not visited Mrs. Wilkinson (Mrs. Britten's sister), about a month later, and, while her guest in Manchester, been shown a picture taken many years ago, representing Emma Hardinge in youthful costume as "Queen of the Fairies." This picture represents the young lady who afterwards became Mrs. Britten with flaxen ringlets, and in every way precisely as she showed herself to me on the occasion of my vision. Had I suggested to myself a similitude of Mrs. Britten, I should certainly have conjured up from the depths of memory a likeness of her as I had known her; and when I interrogated her spiritually through the mediumship of automatic writing, subsequent to beholding the portrait at Mrs. Wilkinson's, the following message was communicated: "I knew you were going to my sister's; therefore, I wished to give you a singular test of my identity, which I find I have succeeded in doing; and there is another reason why I showed myself to you thus—I wished to impress you with the knowledge that I can now show myself in various forms to my friends, and my present appearance far more closely resembles that of my youth on earth than that of my later age."

"How do we know each other here?" is quite as grave a question as "Shall we know each other there?" I remember some years ago, in New York, being asked by a mutual friend to meet a gentleman who was returning to America after ten years' residence in Germany, and who was described to me from a portrait as a slender man with jet black hair. And such he doubtless was when he embarked for Germany, but during the decade of years he

had spent in Europe, he had grown decidedly corpulent and his hair had become positively white. I nevertheless knew him by instinct, though I had never met him previously, and I accosted him by name, greatly to his surprise, directly he had left the steamer. Had I been slavishly governed by my physical senses instead of trusting to some surer and subtler faculty of discernment, I should certainly have failed to acknowledge him, so greatly did he differ in appearance from the description I had been given of him. We cannot expect that when we change in outward aspects thus rapidly on earth, we shall remain stationary in external aspect in the world of spirits. There is, however, this to be said concerning relatively fixed appearance in the life beyond. We are not there, as here, so greatly affected by outward climate, and outer appearance changes only as it indicates alterations in our interior state. Such is the unanimous and unfaltering verdict of spiritual testifiers wherever they have made their presence known.

And now, finally, concerning the weighing of evidence in the scales of reason. We may certainly maintain in the face of all opposition that every individual communication should be judged on its particular merits, and neither be accepted nor rejected on the merits or demerits of any other submitted message. We cannot believe, unless we part company with reason, that we are victims of stupid or wicked deception in cases where the teachings given are of the highest moral import, and where the information offered is proved correct in every detail as far as we can possibly verify it. The crude and intricate theories now afloat to discredit evidence of spirit intercourse are far more difficult and far less probable than the plain sat-

isfactory conclusion long ago reached by all intelligent and dispassionate inquirers—that we do on many occasions receive convincing proof of the identity of communicating spirits. In conclusion, let us look for an instant at the mental characteristics of a few of the typical students of psychic phenomena who during recent years have become thoroughly satisfied that in many instances, though not in all, proof positive of spirit identity has been obtained. Professor Hodgson and Mr. Myers were thoroughly satisfied at length, through Mrs. Piper's mediumship and that of other sensitives; and so were Miss Lilian Whiting and Rev. Minot J. Savage, as well as many other representative and cautious investigators. These famous persons had nothing to gain and possibly something to lose, by outspoken advocacy of Spiritualism; and in the case of Dr. Savage it is well known that his tendency of thought was decidedly agnostic, and for many years during his popular ministry in Boston he was largely a champion and exponent of the philosophy of Herbert Spencer. It is difficult to see why people should prefer the devil to their own friends who have passed beyond the mystic portals, and it surely cannot be easier for normal intellects to believe in imaginary evil demons, of whom we know practically nothing, except on unsupported hearsay, than in the presence and activity of the very people whom we have known on earth as real personages, and who reappear with their own well-known characteristics. Telepathy and all other demonstrable phases of psychic phenomena, must be freely admitted by every student of psychic science, and it has now become the imperative duty and solemn privilege of all who have knowledge in this direction to elucidate as far as possible the truthful doctrine of the close re-

semblance and intimate relation of telepathy to Spiritualism. Simple telepathy throws much clear light on our present spiritual abilities, and spirit communion transcends mundane telepathic experience by carrying telepathy across the unseen border into those sympathetic realms of spiritual activity where the powers and functions of our "subselves" or "subjective minds" are more fully unfolded and more freely and extensively exercised than they seemingly ever can be during terrestrial embodiment. Let us be open to all classes of evidence, and construct theories to account for facts, but never seek to squeeze facts into grooves of premeditated theory.

CHAPTER II

BIRD'S-EYE VIEW OF ANCIENT AND MODERN SPIRITUAL PHILOSOPHY

To the searcher of ancient records who endeavors to diligently compare the views entertained by philosophers of remote antiquity with those of the present time, the truth of the famous saying, "There is nothing new under the sun," is forced home with remarkable force of demonstration, for notwithstanding the claims for novelty and the boasts of originality which meet a student at every turn, whenever we candidly compare the newest theories with the oldest, we soon discover that the new are very old and the old are very new.

This discovery, far from disheartening, should greatly encourage our endeavors to find a common basis for philosophy rooted deeply in the essential constitution of humanity, therefore capable of subsisting through all ages and reappearing on the surface of human thought periodically, as wave after wave of spiritual excitement testifies to the working of a cyclic law in the history of human progress.

Spiritual philosophy is truly Spiritualism as properly distinguished from Materialism and Agnosticism, its only two serious competitors. Spiritual philosophers base all their conclusions upon certain fundamental premises, first among which is the cardinal postulate of SPIRIT. Whether INFINITE INTELLIGENCE or any other specific term be now employed to designate the ABSOLUTE REALITY, the fundamental premise must always be an acknowledgment

of INFINITE ETERNAL LIFE, supreme consciousness, beyond all comprehension, yet surely apprehended by human intuition and revealed in measure to human understanding.

It is idle to speculate concerning the UNCONDITIONED ABSOLUTE, as we are living in realms of relativity and can only deal with finite concepts and limited experiences, yet are we compelled to predicate the illimitable, no matter whether we name the Infinite or leave the Infinite unnamed.

Herbert Spencer, who is always ranked as a foremost agnostic, did not hesitate to say that philosophers had always been divided into schools of Materialists and Spiritualists, some interpreting universal phenomena in terms of Spirit, others in terms of Matter.

It is not the object of the writer of these pages to enter upon any labored endeavor to refute materialistic statements seriatim, but rather to present in consecutive order, as far as possible, some reasons for faith in the spiritual nature of the universe which render invalid all denial or negation of human immortality. And even should it be contended that no philosophy explains all facts or solves all problems, granting that such an assertion be correct, the acceptance of its verity by no means necessitates our acceptance of a philosophy which accounts for *fewer* instead of embracing one which explains satisfactorily a much *larger* number of the facts with which we are all compelled to wrestle, if we seek to solve the problem of existence with the aid of any working hypothesis.

We find ourselves in an objective world, but in a subjective region also. We experience much through our five external senses which, however, we can by no means limit, therefore such terms as clairvoyance, clairsentience,

psychometry, and other words coined to express our consciousness of enlarged perceptions and experiences, are quite as much a part of a legitimate vocabulary as the much commoner words, sight, hearing, feeling and other terms universally employed to designate experiences of which all average human beings in normal condition are unmistakably conscious.

Nothing can be more self-evident than that our range of observation is practically limitless, for no one can decide how much wider or narrower may be another's range of observation than his own. We speak glibly enough of five senses, and talk of sight, hearing, taste, touch and smell, and unless some of us are abnormally deficient in common faculties we all understand well enough what is meant by the terms we so familiarly employ. But when asked how much do we see, hear, taste, touch or smell, an amazing difference is found to exist among seemingly normal individuals, so much so that anything like an *average* extent of knowledge obtainable through the five universally acknowledged avenues seems almost impossible to reach.

Once let this admission, which is actually self-evident, be estimated at something like its adequate worth, and we shall cease to cavil and demur when told of seers and seeresses who see, or otherwise become conscious of, far more subtle phenomena than meet the ordinary gaze of the average man, woman or child.

To the average human being of to-day, living in a state of so-called civilization, and engaged in ordinary secular employments, a spiritual realm seems an unknown if not an unknowable region. And it cannot be truthfully asserted that the rank and file of religious teachers are much more open to conscious acquaintance with the realm of

Spirit, than is the bulk of the laity whom clergy seek to instruct in spiritual mysteries.

A very large proportion of religious leaders rest all their vaunted knowledge of a spiritual universe and a spiritual revelation upon doubtful historic evidences, many of which are now seriously discredited in scientific circles. Though modern biblical criticism is often unreasonably iconoclastic, we cannot shut our eyes to the fact that it does certainly seem reasonable to deny that events of a highly mysterious character ever occurred in the past if such are never duplicated in the present. And it cannot be denied that a large section of the Christian Church has resolutely contended against all claims to a present-day revelation, while insisting upon the verbal accuracy of every biblical record of spiritual manifestations which occurred 1,800 or considerably more years ago.

It must of necessity be extremely difficult to verify facts many of which are said to be 2,000, 3,000, and even more years old, particularly when we are told that nothing like them can take place to-day. But no sooner is such an insane position abandoned and a reasonable doctrine of the persistent continuity of spiritual revelation substituted, than the chief objections vanish and the greatest difficulties are dispelled. Not one Bible only, but many Bibles must be searched and studied side by side before we can fairly claim to be acquainted, even in barest outline, with the bulk of testimony which long ages have afforded to substantiate the primal claim of all Spiritualists, that we as human beings are not mere mortal existences, but immortal entities clad a while in mortal garb.

Our first enquiry must be into the nature of humanity itself, then let us proceed to points of variation which serve

to distinguish individuals and races from each other. Every human being, so far as we have opportunity to judge, is endowed with affection, desire to live, and many other distinctly universal attributes which humanity does not, however, exclusively possess, as the entire animal kingdom gives evidences of sharing these emotions.

Evolutionists of the materialistic school, headed by Prof. Ernst Haeckel of Germany, lay much stress upon the fact that many animals (dogs especially) display qualities which we are accustomed to call moral, and if we claim immortal life for human beings, we must be prepared to concede some future existence for the higher animals as well as for ourselves.

With such a proposition, thus mildly stated, we are prepared to take no issue, and were that doctrine the summing up of Haeckel's teachings, we should offer no protest against conclusions reached in "The Riddle of the Universe." But its author emphatically denies that there is a true human entity or a persistent soul surviving physical dissolution, either in man or animal. It is not with any affirmative declaration concerning animals, but with negative statements concerning humanity that we take decisive issue.

If certain animals are conscious of yearnings after continued life, and are capable of sharing and enjoying it, they will certainly have their portion in a state beyond the grave; but to grant continued existence for certain animals is in no sense to deny, or even to call in question, human immortality.

With the purely philosophic view of immortality, beginningless and endless individual life as proclaimed by Socrates, according to Plato, comparatively few modern Spiritualists attempt to deal, although there are some who

declare with the world-renowned Cora L. V. Richmond, that inspiring intelligences of great experience and profound wisdom affirm that the soul is an "*eternal finite entity*." Be this as it may, we can none of us deny that the doctrine of preëxistence as well as future existence has been taught by illustrious seers and sages in almost every age and clime. And this fact is vouched for by Dr. J. M. Peebles and other veteran Spiritualists who belong to a school which opposes the doctrine of repeated embodiments of the soul, and does not hesitate to attack vigorously the views of many prominent Theosophists.

On all points of speculative philosophy, both as concerns man's past and future, it appears that there is as much difference in the spirit-world as there is on earth, if we may credit the testimony which the ages have brought concerning teachings received from the other side of the mortal veil which hangs between the earth and spheres of existence capable of manifesting individual life through other than physical vehicles. But on one point all spiritual testimony seems agreed, viz.: that life on the inner side of the mystic veil is subject to the same great universal law which regulates the course of individual existence on the outer earth.

Human nature is not changed by death, for death only removes an outer covering (the most external sheath of personality) leaving the entity and its psychic vehicle entirely unmolested. Shakespeare's expression "When we have shuffled off this mortal coil" has never been improved. As centuries roll on and testimonies accumulate concerning spiritual existence, we can still revert to Hamlet and ponder over the marvelous insight displayed in that immortal tragedy.

The description of Hamlet's father clad in armor is one of those unmistakable evidences of world-wide belief in the actual objectivity of the psychic realm which crops out wherever any attempt is made to vividly portray a condition beyond death; and though there are, to some minds, grave difficulties connected with this dominant and everlastingly persistent faith, it is, when closely analyzed, found to be entirely rational and in complete accordance with all that we have a right to expect.

In Shakespeare's day belief in purgatory was undoubtedly strongly ingrained in the mind of the British nation, even though the Protestant reformers had vigorously inveighed against it, and the thirty-nine Articles of the Church of England distinctly repudiates what it styles the "Romish" form of the doctrine.

But theological disputes aside, the idea of suffering for purposes of spiritual purification beyond the grave is common to all religious and philosophical systems at their base, though there have often been times when a reactionary movement has set in against a reasonable doctrine, in consequence of perversions and abuses such as the "sale of indulgences," which at one time gave great scandal in many parts of Europe. But protest as we may against accretions which may be fairly termed excrescent, we are not justified in casting any slur upon the essentials of a doctrine which is at root reasonable and moral in the extreme.

Hamlet's father had been a good king, a faithful ruler beloved and honored by his subjects, and it seems at the first glance not quite fair that he should be a sufferer in the unseen world, because it was only Hamlet's mother and uncle who had committed grievous wrong. It takes

but a very little psychic insight, however, to perceive that Shakespeare was teaching forcibly the all-important truth that no spiritual rest or bliss is possible while thirst for vengeance vitiates the heart.

Hamlet's father was seeking, so the tragedy declares, to force his son to be revenged upon his wife and brother, but though those individuals had proved guilty of atrocious crimes, there could be no peace for the spirit which haunted earth with such an object in view as that of working bitter, even though not unjust, retaliation.

Recompense is meted out to all by infinite equity, and it is sound doctrine that assures us that we are rewarded by our virtues and afflicted by our vices. But let the mills of destiny do their own most perfect grinding, it is not for us to interfere, and we cannot seek to interfere, without wrecking our own happiness, with the outworking of the changeless plan which causes every word, deed, and even secret thought, to be its own rewarder or avenger.

The armor worn on the psychic plane by the spirit who is still in will a warrior, describes with glowing accuracy a fundamental proposition of universal Spiritual philosophy, a truth attested by every seer and sage who has spoken definitely on the mighty subject of the relation of subjective causes to exterior effects.

When the old English poet, Spencer, in his "Faerie Queen," tells us

> "The soul is form, and doth the body make,
> For of the soul the body form doth take,"

that bard of olden days, with keen spiritual discernment such as poets frequently make manifest, found himself far

more knowing in the realm of deep philosophy than his illustrious nineteenth century namesake, the philosophic Spencer, who found a mighty obstacle in the world's perpetual belief in what he called "the immortality of clothing."

The plastic substance of the psychic plane, which is matter of a less gross grade than that of the external earth, lends itself far more readily than does the grosser sort to every psychical emotion. Therefore have the seers of all ages informed us that the state of conscious existence which survives physical embodiment, and is the next state following immediately upon the present, does not differ very radically from the earthly plane in any important particular.

The concensus of statement among seers and sages may be summed up in a single sentence used by Dr. Lyman Abbott many years ago, "We do not die and live again, we simply go on living." And long after that phrase had become familiar, as an expression in harmony with what was at one time called "new progressive orthodoxy" came the monumental work of Prof. Frederick W. H. Myers, bearing the title "Human Personality, its survival of bodily death." In the course of two massive volumes extending to 1,360 pages, that able, conscientious, tireless worker in the field of "psychical research" gave to the world as a most valuable legacy, a carefully kept record of experiences extending over from twenty to thirty years, during which long period Prof. Myers was a co-investigator with Sir Wm. Crookes, Sir Oliver Lodge, and many other illustrious men of brilliant scientific attainments who never hesitated to bend their best energies to an enquiry into the mysteries of what the gifted journalist and author Wm. Stead calls "Borderland."

And it is along the border line between two planes of conscious activity, often called two worlds, that most modern investigations in the psychic field are industriously conducted. Beyond the border, few seek, or dare, or even know how to venture. The typical Spiritualist who prizes phenomena and delights in "tests," no matter how conscientious and upright he or she may be, seeks and finds only the fringe of the border of that immeasurable spiritual universe which stretches to infinity.

With all becoming modesty, therefore, scientific explorers claim to be agnostic regarding what lies very far ahead of immediate conditions directly connected with ordinary life on earth. Beautiful and blessed are the consolations, and valuable indeed the lessons which borderland experiences can teach, but there are adventurers, bold enquirers, intrepid souls who falter not because of difficulty or of danger, who have in all ages (and their race is not extinct to-day), crossed the mystic bar, transcended the occult threshold, and sailed forth upon the unfathomed ocean of transcendentally spiritual existence.

Such are the *Illuminati*, the master-spirits to whom we are assuredly indebted for the highest instruction to be found in the world's many bibles whose arcane significance remains unguessed by the teeming multitudes who con the letter but seek not to crack the shells of spiritual nuts, for they dream not of the delicious and nutritious meat within. As we trace the history of spirit-communion through the ages, we shall catch occasional glimpses of a dazzlingly fair transcendent realm beyond, though very often our eyes will be directed only to the border and what lies just beyond our present physical existence.

CHAPTER III

DIFFERING ASPECTS OF SPIRITUAL PHILOSOPHY—THE RIGHTEOUS CLAIMS OF EGOISM AND OF ALTRUISM

QUITE recently the statement has appeared in public print that in addition to the "Iron" rule of conduct which bids us render evil for evil; the "Silver" rule which counsels us to return good for good; and the "Golden" rule which urges that good be rendered in exchange for evil, there is still another rule which should be the guide of all who accept modern spiritual philosophy, a "Diamond" rule which exhorts us to do "all for others." Beautiful and ennobling though the sentiment may be which is couched in such uncompromisingly altruistic language, there seems room for dispute as to whether such a precept is truly practical or altogether desirable. The charms of altruism consist in its avowed unselfishness, and we are often told that to be saintly we must be selfless. But is this counsel entirely sound? Will it stand the test of rigorous investigation, or is there somewhere a defect which renders it less than perfectly satisfactory? Egoism is doubtless far more ancient than altruism; it is indeed the most primitive of all philosophies, entrenched as it is in that stronghold of self-preservativeness which is the primal instinct of every living creature. "I must protect myself," says every form of animate existence, and human entities offer no exception to the universal rule. Egotism is a corrupted and insufferably conceited form of

egoism and does not rank among philosophies, therefore we need not now discuss it, but simple egoism or individualism must be reckoned with as a permanent factor directing human conduct. Altruism is extremely difficult to comprehend though mutualism, which is pure philanthropy, is readily comprehended. Even Tolstoi, the most nearly altruistic of all great characters now in the public eye, must pay some heed to his own requirements or even he could not sustain existence on the earthly plane. But the question evidently raised by advocates of the "Diamond" precept is can we not still care for ourselves but only because we know that by so doing we are helping others? The answer is readily given that we can, but this granted is it not well to inspect our motives a little closely and put ourselves on guard against exaggerated statements which may lead us unconsciously into the quagmire of hypocrisy. That there may be a few exceptional individuals who do all with a view to the good of others is quite conceivable, but we need, when formulating a practical philosophy, to adapt it to the rank and file of honest aspiring human beings, not to render it acceptable only to a very small minority of exceptionally spiritualized individuals. A highly respected English bishop, late of the See of Peterborough, said that the "Sermon on the Mount" was never intended for ordinary humanity but exclusively for special disciples who, to use theological language, had been called to transcend the way of the commandments and walk in the narrower path of the counsels of perfection. That there is some justification for that view cannot be gainsaid when we remember the peculiar circumstances amid which the body of doctrine thus designated is said to have been enunciated, and research into earlier and contemporary

literature by no means disposes of the idea that exceptional teachers sometimes gave exceptional teaching to exceptional disciples. The doctrine of extreme non-resistance advocated in such familiar sayings as "whoever would deprive you of your coat let him have your cloak also" and "whoever would compel you to go one mile, go with him two miles" is susceptible of more than a single interpretation. It therefore becomes us to endeavor to grasp the widest possible application of such counsels if we profess any regard for their authority.

With the state of the Roman world and the Jewish people eighteen or nineteen centuries ago we are not now immediately concerned. We cannot, however, afford to entirely neglect historic features if we are to clearly grasp the genuinely practical import of teachings which are said to constitute the original basis of Christian ethics. Judea was a Roman province and Cæsar's eagles were displayed in Jerusalem as a sign of Roman supremacy at the beginning of the Christian era. Then, as in many later as well as earlier times, certain Jews were extremely ready to take up arms and fight to rescue Zion from servitude to Rome. The more spiritually-minded teachers in a community are always averse to warfare, and the wisest among them, owing to deep spiritual penetration, are able to clearly foretell the literal uselessness as well as barbarity of a fierce material contest. They consequently use their utmost endeavors to proclaim a policy of non-resistance by brute force, but they never hesitate to advocate mental and moral resistance to iniquity. The over-valuation of material things leads many a man and woman to think very highly of the surrender of coats and cloaks and all sorts of material goods and chattels, which in the eyes

of seers and sages are of very little value. A neighbor may be in destitute circumstances and require certain garments of which you have an over-supply. Let him have them if he wants them, says the spiritual master, but never give up your honor. Your extreme generosity may win for you the good-will of many who would be otherwise your persecutors; your readiness to make even more innocent concessions to your reputed foes than they demand may obtain for you their good opinion and prevent cruel massacres. Seeing that there are many sacrifices you can make without lowering your moral standard, make them in a spirit of true philanthropy and thereby you may convert enemies into friends, oppressors into advocates. Such counsel is sound as well as politic and reflects the highest possible credit upon whoever may have been the first to announce it to the world. The only possible controversy concerning such magnificent and thoroughly practical doctrine centers around the comparatively unimportant question whether the hero of the Christian gospels was or was not the *original* enunciator of so sublime a set of precepts. Many Jews who highly endorse the sentiment attributed to Jesus, declare that Jewish literature much older than the beginning of the Christian era emphasizes the same vital rule of conduct. Students of Indian philosophy also come forward with a similar declaration concerning Buddhistic teaching which antedated the origin of the gospel manuscripts by several centuries. Historical research alone is competent to deal with controversies of such a nature, but it is clear to the eye of all impartial students that no really important point is raised by such discussion as to the ethical value of the doctrine submitted for consideration. Judging from the recent action of a

widely advertised "Interchurch" movement which has excluded Unitarians from fellowship one can see that it may be considered vital in the interests of strictly orthodox Christian theology to separate the teachings attributed to Jesus entirely from all other counsels given to mankind, for by so doing support may be seemingly lent to the doctrine of exclusive divinity claimed for the great Master of Christendom, but aside from the peculiar interests of controversial theology there is nothing gained, and possibly much lost, by insisting that in one collection of valuable scriptures alone can we discover the highest moral guidance. To the universal religionist it is a source of delight to discover that the very highest standard of morality has been upheld in many lands, in many ages, by many illumined teachers, and surely in days when the frightful effects of religious bigotry are so awfully manifest that American citizens and British subjects regardless of creed, when imbued with the spirit of humanity, have sought to induce the President of the United States and representatives of British authority to urge upon the Russian government the necessity of putting an immediate stop to outrages upon unoffending Jews inspired by race prejudice and religious fanaticism of the worst imaginable sort, it will prove a boon to all humanitarians if scholars can give the Christian world to understand that the noble and glorious rules of conduct emphasized in gospel records are not to be found in the New Testament *alone* but are the common heritage of enlightened humanity conveyed through the illumined and inspiring seers and sages of every race and age. We hear very much in these days about the relation between religion and business and it is well that pulpits ring with protests against commercial dis-

honesty and that preachers urge upon congregations everywhere the supreme importance of a spiritual life which can be lived every hour of every day, every day in every year. "Tainted money" and "frenzied finance" are phrases which many seek to conjure with and doubtless much that is extravagant is often said when these highly sensational topics are being passionately dealt with, but the great cause for thankfulness in this generation is that there is a palpable renaissance of morals now everywhere in evidence. Mammon worship is going out of date. The still mighty dollar is no longer believed to be *almighty* and a sense of responsibility towards moral order is surely taking the place of conscienceless search for naught but material gain. Nothing is so pleasing or so hopeful, nothing so cheering to the heart of genuine philanthropists as to note how increasingly sensitive the public conscience is assuredly becoming. Churches are doing much good work in this direction, but the ethical sentiment is quite apart from all ecclesiastical affiliations and is demonstrating its sovereignty in many movements which are founded upon no dogmatic theological basis. The work of Felix Adler of New York, and all associated with him in the interests of simply Ethical Culture, which is entirely distinct from any special kind of theology, is quite sufficient to convince all who use their reasoning faculties to-day that in church and out of church, in college and out of college, men, women, youths and maidens are beginning to feel intensely that the mere holding of great wealth is no passport to the esteem of right-minded people anywhere. We know it can be argued, and it often is, that John D. Rockefeller, Andrew Carnegie, and other multimillionaires are almost worshiped wherever they appear, even if it be at a Bible

class, but it ought not to be overlooked that the chief cause for admiring those unquestionably remarkable men is the prevalent belief that they have been more industrious and have evinced more intellectual ability than have the bulk of their contemporaries. It is not necessary to prove whether such a belief in those particular instances is well-founded or ill-founded, the fact remains that that section of the public which almost adores the very wealthy individual of to-day professes to see in the object of its veneration not so much money as enterprising will and intellectual ability.

Now comes the higher standard. We have worshiped intellect too much; we are seeing that intellect alone can be cruel, unjust, tyrannical, and from cold intellectuality we are turning our affection towards a purely spiritual type of morality. By spirituality should never be meant sentimental piety, which is the very reverse of heroic piety, but that true saintliness which is soundness, symmetry, holiness in the true meaning of the term. "*Do all for others*" sounds well and it contains the germ of a mighty truth, but it is an ill-chosen sentence by reason of its non-applicability in its obvious form to the actual nature of humanity. The American Declaration of Independence signed in 1776 served a needed purpose then, and still contains much that is permanently valuable, but were we to draw up a declaration now we might frame it around the greater word *interdependence* which truly embodies the idea of righteous fellowship between nations as well as individuals.

Selfishness and unselfishness, or selflessness, are words which are pitted against each other as though one was entirely wrong and the other entirely right. The utterly

selfish person (if he exist) is a monster not a normal human being, while the utterly unselfish or selfless person conveys the idea of one who is impracticable. Self-culture is certainly not selfishness, but it springs in measure, though not entirely, from self-regard and it seems almost impossible to draw such very subtle lines as would need to be drawn in economic teaching if a class in social science and political economy had to be taught by a professor of sociology from the standpoint of unqualified altruism. The mutualistic position is sane, safe, sound, sensible, and has the great merit of being easily understood. If any thoroughgoing altruist assumes the middle way of Mutualism to be a "compromise" then it is not for him to theoretically advocate it, but even he will discover, sooner or later, that as no radical or essential change can be expected to take place in human nature his efforts will be productive of far less generous fruit than those of his equally conscientious, though less sentimental, neighbor who unblushingly acknowledges that he takes human nature as he finds it and deals with it accordingly. Self-interest itself is not the shocking vice which altruists infer it to be, nor are we obliged to mourn over inate depravity before commencing to instruct young people in mutual obligations, for many more unkind and unjust deeds are performed thoughtlessly than with malice aforethought; and because we know this to be so we are not so depressed and weighed down with a sense of the world's exceeding sinfulness as are many of our "altruistic" neighbors. We do not see in simple self-love a sin but only a natural instinct, not the highest or sublimest instinct of humanity, only the earliest and most rudimentary, a good and tangible instinct nevertheless and one which Swedenborg has assured us con-

tinues to inhere in even the celestial angels who are human beings entirely regenerated according to Swedenborg's philosophy and theology. As members one of another let us seek to live up even to the altitude of the Beatitudes. "Blessed are the pure in heart" and "Blessed are the peacemakers" are two of the loveliest, truest, and most inspiring sentences in any literature. For beauty and simplicity of statement they are decidedly unsurpassed and they may fairly be selected as among the choicest gems in the casket of ethical philosophy. It remains then only to consider what may be reasonably intended when those great sayings are set forward as "counsels of perfection." When a distinguished bishop of the English Church said that business could not be conducted in strict conformity with the Sermon on the Mount he merely resorted to Jesuitical casuistry, and this every Jesuit teacher will admit, for Jesuits have never hesitated to declare that there are lower than saintly standards of morality which can be safely tolerated in the secular state though a much higher rule must prevail among all who give themselves up to a technically "religious" life. The same distinction is made in India among Brahmans, and this is freely admitted by Annie Besant in articles which appeared in the *Theosophical Review* during the summer of 1905, at a time when the terrible war then raging between Russia and Japan called forth protest of the most vigorous kind against warfare in all directions. Katherine Tingley, from "Lomaland" in Southern California, inveighed against all justification of warfare and in her very interesting and instructive periodical *New Century Path* she called attention to the self-evident, but often unheeded, fact that war is not simply an outlet for impurities in the planet's body

as many Theosophists and others not unreasonably aver, but it is a means of generating fresh disease, and from that standpoint it is certainly well for us to regard it. Children are brought up to fight, they are taught the brutal art of physical self-defense, to call which "manly" is absurd because every animal practices it and there can be nothing distinctly human in doing what every quadruped does also. Henry George in his masterly work "The Science of Political Economy" has called needed attention to a greatly neglected aspect of this vast theme, for he teaches unequivocally that we know ourselves to be truly human only by discovering and exercising super-animal traits. We all know that warships and guns have long been blessed by prelates, that weapons of warfare are taken to church services and that arms are presented by soldiers at the most solemn moment in a Military Mass even in St. Patrick's Cathedral in New York City. But there are some people among us who are daring to hope that *new thought* may lead to *new action* and that these old practices which are supported by ages of established precedent may in the present century become defunct. True it is that a Boy's Brigade conducted by clergymen of the English church may teach boys who belong to it useful lessons in obedience and self-restraint and they may be much better situated with a view to general moral training than are soldiers generally in barracks, but it is a poor comment on established Christianity with all its vaunted following of the "Prince of Peace" that it can show no higher than a military ideal to the unchurched and unchristianized multitudes. Complaints are constantly made of an alleged decline in religion based upon the supposed extreme self-seeking of this age, but despite all gloomy

views, which some facts seem largely to substantiate, the bright side of the present outlook is clearly manifest to all who take adequate account of the earnest protest against iniquity and the outcry for justice and humanity which has never been louder or stronger than it is to-day. The signs of the times at present point unfalteringly to the opening of a dispensation of clearer light and fuller equity than the world has yet enjoyed within any historic period, and to usher in the glad new age the ancient trumpet sound is heard anew: *Love thy neighbor as thyself.* Than this there is no higher precept, for herein we trace the true meeting place of science with religion, a genuinely synthetic philosophy satisfying alike the conscience and the reason of the human race, blending self-improvement with loving service devoted to the good of all. Such we claim is the unanimous teaching of illumined teachers Oriental and Occidental, ancient and modern alike.

CHAPTER IV

THE SPIRITUAL FAITH OF ANCIENT EGYPT

THANKS to the enterprising spirit of the present enquiring age, we need not remain in serious doubt as to what was the faith of those mysterious ancient people who were old as a nation long before the Joseph of the Pentateuch was appointed to high station under one of the Pharaohs, native princes of Mizraim. Though the very greatest interest has long centred in a single monument, the Great Pyramid at Gizeh, whose splendid and exact mathematical proportions are still a living wonder to the chief among modern Egyptologists, it is by no means a thankless task to wander far from that unique structure, which stands unrivaled, internally if not externally, among the world's discovered monuments, and gaze upon the numerous erections which thickly stud the Delta of the Nile, all bearing testimony to the faith and life of a mighty and curious people who largely influenced Greece, and through Greece the entire civilized world, after their own supremacy among nations had been utterly extinguished.

"The Book of the Dead," which contains an enormous mass of fascinating information for students of ancient beliefs and customs, can now be obtained in a partly English dress without much difficulty, and it is from that extraordinary volume that we can gather enough concerning ancient Egypt to familiarize us pretty thoroughly with the Egpytian theory of the soul and its transmigrations entertained long before the period of the Israelitish Exodus.

The remarkable silence of the Old Testament concerning the state of the departed soul is not so much due to the materialistic tenor of early Hebrew thought as to the close acquaintance with Egyptian Eschatology which undoubtedly prevailed among the people who were led by Moses out of Egypt to found a new nation in Palestine.

Though considerable superstition, some of it beautiful and some of it repellent, attaches to this old body of doctrine, it has for the most part a noble moral tendency, as the entire philosophy of a future life elaborated in ancient Egypt exalts character far above belief; and the influence of this early faith upon the Jewish mind is easily traced by even the most casual reader of the Pentateuch. Life was in ancient Egypt, exactly as it was in later Palestine, a continuous round of religious duties. The universe was regarded as living, and all the forces of Nature were looked upon as spiritual agencies. Therefore there was no atheism or infidelity, and very little scepticism, rationalism, or agnosticism among Egyptians, and there is very little among their descendants to-day. The average Christian from Europe or America has an utterly false idea of Solar worship, and also of Sex worship, two of the very oldest forms of worship of which any traces have been found; and though boasting of exceptional culture, and the possession of a perfect divine revelation, Christian nations until very recently have been engulfed in superstitions of a materialistic type, such as pagan peoples never entertained.

William Rounseville Alger in his long famous work, "The Destiny of the Soul; A Critical History of the Doctrine of a Future Life" informs us that the ancient Egyptians can only be understood, as to their views concerning a future existence, when we have comprehended

the motives which led them to lay the immense stress they laid on embalming the dead. Contrary to many widespread opinions favoring the gratuitous assumption that in early Egypt belief in a literal physical resuscitation of the corpse prevailed we are led, alike by analogy and testimony, to conclude that the Egyptian theory of resurrection was far more nearly in accord with some modern ideas attributed to Theosophists than with the old school orthodox Christian conception of a literal physical re-animation. Herodotus declares that the Egyptians of old believed that after the dissolution of the flesh the soul passed through a round of transmigrations, and eventually reassumed a physical human body, but not the same body that it had laid aside. This is an ancient view of reincarnation, a doctrine which in one or other of its varied aspects is constantly cropping out in modern literature and laying hold upon popular thought.

The body which was embalmed was always seriously mutilated; the brain was extracted, and the skull stuffed with cotton. A most important section of the anatomy was therefore unpreserved. This fact alone is sufficient to prove that the resurrection of the identical physical structure was not a primitive Egyptian anticipation. The real object of embalming may fairly, in general outline, be stated as follows:

While the practice of embalming was clearly not connected with any idea of a future physical resuscitation, it was intended to keep constantly in vision the images of the departed, much as we employ portraits and statues without the slightest expectation that our departed friends will incarnate within them; though it is quite generally believed in India that sacred images do, in a certain sense, possess magical

qualities, and that they furnish links of communion, more or less direct, between us and those who are represented by the images. Therein is a mild explanation of much that is commonly called idolatry, a view which frees a good portion of idolatrous practice from actually reprehensible associations. This view, now quite widely entertained by students of Oriental beliefs and practices, furnishes a considerable clue to the Egyptian customs of embalming, which were by no means confined to human bodies, but extended to all venerated animals, a fact clearly attested by the presence of mummied cats in the British Museum in London.

Modern research among Egyptian antiquities is revealing with constantly increasing clearness the spirit of the religion of that curious ancient land whose extant monuments furnish overwhelming evidence in favor of the doctrine of immortality couched in the symbolic language of figurative art. Cats, dogs, beetles, and other "sacred" creatures were not probably venerated to the extent that comparatively modern Christian critics have supposed, but they were undoubtedly used as reminders of certain definite qualities, and often regarded as links with some of the lesser divinities. Mummy-cases are, in very many instances, profusely decorated with scenes intended to represent the experiences of souls in Hades (an inclusive term intended to include many varied conditions of post-mortem existence, ranging from very gloomy to almost glorious states). The god Thoth is frequently described leading the soul into Amen, the underworld in which souls polluted by grievous sins suffer greatly, but which holds no terrors for those who have led pure lives. The soul of the newly departed is often represented kneeling and inter-

ceding before the forty-two assessors of Osiris. The final trial takes place in the Hall of Two Truths, one of which approves, and the other condemns. Another name is the Hall of Dual Justice, which metes out rewards and penalties. Three divinities, Horus, Anubis, and Thoth, weigh every soul in an unvarying balance. In one scale an image of a female divinity is placed, in the other a heart-shaped vase, symbolizing the heart of the departed with all the actions of the earthly life. Thoth notes the results on a tablet, and the soul advances with it to the foot of the throne of Osiris, who pronounces sentence, which his assistants execute. A condemned soul, one whose evil acts outweigh the good, is either sent back immediately to be re-born as a repulsive animal or reptile, or driven into the atmosphere at the mercy of the tempests, till all sins are expiated; after which another terrestrial human life begins.

Unacceptable though this doctrine may be to some modern philosophers, it is immeasurably superior to any view of endless useless torment such as many benighted Christian theologians have proclaimed, for the simplest reasoning must suffice to prove that any penalty which ultimately uplifts the one who undergoes it may be benevolent at core, while unending misery is a conception for which there is neither rational explanation nor apology.

Ancient Egyptian theories of cosmogony are distinctly worthy of consideration, particularly in consequence of the side-light they throw upon the familiar accounts in Genesis. The divisions of the universe popularly accepted in the Egypt of long ago included the earth, considered as a place of trial where all live a probationary existence, and an atmosphere in which all sins are punished, and where all offenses may be expiated. The spiritual realm is described

as a serene blue sky where the blessed dwell in peace and happiness imperturbable.

Many allusions to Egyptian beliefs are discoverable in several of St. Paul's epistles, and his mention of the "Prince of the Powers of the Air" clearly refers to some continuation in early Christian thought of a primitive Egyptian belief in Pooh the ruler of the realm of storms and the overseer of souls in penance. The sun is always conceived of in Egyptian theology as the central sphere of life and the abode of the mightiest of deities, and all planets are regarded as spiritual spheres robed awhile in physical habiliments, much as human souls are robed in forms of exterior matter during certain periods in their history.

The number 12 figures very largely in Egyptian symbolism the upper realm of spiritual existence being divided into twelve sections, at the entrance to each of which a sentinel-divinity is stationed. To each of these gods the newly arrived soul must present satisfactory credentials or it cannot pass the portal. The twelve sections of the higher realm correspond with the twelve day hours, while the twelve sections of the lower realm correspond with the twelve hours of night; the holy hours ranging from six A. M. to six P. M., the unholy from six P. M. to six A. M.

The picturesque and highly impressive symbolism connected with the venerable Sun-worship which found its central home in Egypt through many generations, served to impress upon the public mind the idea that this is indeed a spiritual universe, and though the esoteric theories and customs which prevailed among the populace suggested geocentric rather than heliocentric astronomy, every student of the inscriptions upon the ancient papyri, and the still

older monuments, cannot fail to discern a far wiser and immeasurably sublimer view of universal order than could possibly be gathered from a simple investigation of those superficial modes of thought and practice which characterized the belief and practice of the uninitiated multitudes. Astronomy and astrology (the two were never separated) constituted a vital part of Egyptian theology, for the stars were regarded literally as spiritual orbs dressed in material garments, a concept which raises the ancient science of astrology to a place of dignity which it can never enjoy in modern days until its essential propositions have been entirely rescued from fanatical and fatalistic accretions. Though some authors tell us that the great planets were anciently regarded as deities, we may not find sufficient grounds for accepting that assertion without some discount. A better definition, and one far less liable to serious dispute, is that the various planets were regarded as homes of deities who presided over the life of the worlds placed under their immediate charge.

Wm. R. Alger rightly says, "There was much poetic beauty and ethical power in these doctrines and symbols. The necessity of virtue, the dread ordeals of the grave, the certainty of retribution, the mystic circuits of transmigration, a glorious immortality, the paths of planets, gods and souls through creation, all were impressively enounced dramatically shown. The solemn linking of the fate of man with the astronomic universe, this grand blending of the deepest of moral doctrines with the most august of physical sciences, plainly betrays the brain and hand of that ancient world." "That such a system of belief was too complex and elaborate to have been a popular development is evident, but that it was really held by the people

there is no room to doubt. Parts of it were publicly enacted on festival days by multitudes numbering more than 100,000. Parts of it were dimly shadowed out in the secret recesses of temples, surrounded by the most astonishing accompaniments that unrivalled learning, skill, wealth, and power could contrive. Its authority commanded the allegiance, its charm fascinated the imagination of the people. Its force built the pyramids, and enshrined whole generations of Egypt's embalmed population in richly adorned sepulchres of everlasting rock. Its substance of esoteric knowledge and faith, in its form of exoteric exhibition gave it vitality and endurance long. In the vortex of change and decay it sank at last, and now it is only after its secrets have been buried for thirty centuries that the exploring genius of modern times has brought its hidden hieroglyphics to light, and taught us what were the doctrines originally contained in the altar-lore of those priestly schools which once dotted the plains of the Delta, and studded the banks of eldest Nile, where now, disfigured and gigantic, the solemn

> 'Old Sphinxes lift their countenances bland,
> Athwart the river sea, and sea of sand.'"

CHAPTER V

INFLUENCE OF EGYPTIAN THOUGHT ON JEWISH VIEWS OF IMMORTALITY

Though it has been boldly asserted in some quarters on many occasions that until after the return of the Jews from exile in Babylon, they, as a people, entertained no clearly defined belief in a future life, such a declaration appears incredible in the light of Israel's general history, and the extremely large amount of Egyptian influence which entered into the composition of early Jewish doctrines. Judaism has been from its inception a moral system of faith and practice, laying far more stress upon a righteous life than upon any amount of simple creed or doctrine, and it stands to reason that so eminently ethical a faith as that of Israel must appear, in the eyes of many, to undervalue the extreme stress laid upon a future existence which has characterized a very large amount of accepted Christian teaching. There seems good historical foundation for the time-honored tradition that a multitude of Hebrews at one time lived under Egyptian rule, and that they at length went out of Egypt and gradually established themselves as a nation in Palestine. But, as the book of Exodus unmistakably informs us, the people who accomplished their exodus at the time of the overthrow of the Pharaonic dynasty were a "mixed multitude," by no means exclusively of Hebrew origin or of Israelitish faith.

The Old Testament does not seem greatly concerned with any definite theories of a future life, though it abounds in narratives which, if accepted in any degree literally,

teach spirit-communion in an unmistakable manner. It should never be forgotten that the Mosaic law was intended to be a practical guide to life on earth regardless of what particular views of a hereafter might be entertained, and one of the most palpable reasons for much silence concerning the future life may have been the excessive attention paid to beliefs concerning it by the Egyptians, whose spiritualism had doubtless greatly deteriorated and become largely mingled with highly objectionable practices. But though it is often urged that the Old Testament is, as a whole, at deadly variance with all attempts to communicate with the spiritual world, such an inference is entirely unwarranted, and it has grown out of a most erroneous habit of confounding simple spirit-communion with those abominable necromantic practices which are degrading and revolting in the extreme wherever practiced, and with which all that rightfully pertains to spiritualism has never had the least affinity. There was never a time when prophets in Israel believed only in the possibility of holding unlawful intercourse with the unseen spheres, but when they most scathingly denounced iniquitous customs, they surely condemned them because they were perversions and desecrations of faculties and powers which should be righteously employed instead of prostituted. Shortly before the period of the Exodus, magic in Egypt had so far fallen from its primitive high estate that the priests and wonder-workers connected with the temples not only often resorted to trickery, but frequently endeavored to cast unholy and injurious spells over all who came into collision with their schemes and interests; and as it can never be successfully denied that occult agencies are dangerous weapons in the hands of the unscrupulous, the prophets in

Israel were doubtless actuated by the noblest motives, looking to the general welfare, when they vehemently protested against wizards, witches, sorcerers, necromancers, and all others who were seeking to intimidate the fearful, and in some instances to practice the Black Art, which in modern France is known as Satanism.

The trial of strength recorded in the book of Exodus as having taken place on the banks of the Nile, between Moses and Aaron on one side and Pharaoh's soothsayers on the other, is clearly intended to call attention to the distinctly doubtful character of all bewildering phenomena which are not accompanied or followed by some beneficent result. The Bible tells us that equal success, phenomenally speaking, was secured by both parties, and it was only when the good work of healing the afflicted was to be accomplished that Moses and Aaron triumphed and their antagonists met with complete defeat. However valuable may be all psychic phenomena from a strictly scientific standpoint, as throwing light upon the workings of some hidden force in Nature and latent faculty in man, from all ethical view-points we must attach value only to that which, in some direction at least, is calculated to really confer benefit on man or beast.

Spiritualists to-day, in common with many who do not rank themselves in that category, are rapidly arising to a sense of responsibility for the sort of phenomena they encourage, and are coming clearly to see that many facts may be wonderful yet undesirable. Egypt had had a wonderful and glorious past, references to which are made in the book of Genesis, which describes a happy situation when people of different nationalities and occupations lived and worked side by side, coöperating rather than com-

peting. In those palmy ancient days we are told that Pharaoh the Egyptian monarch and Joseph the Hebrew counselor worked together in beneficent accord. The stress laid upon dreams and their interpretation in that older time is specially significant, as it throws a flood of light on noteworthy psychic experiences which were then and there almost universally credited. To foretell coming events through the agency of night visions was no uncommon experience with seers of old, and though the Pharaohs themselves seem not to have been able to clearly define the significance of their own visions, they did not hesitate to have recourse to interpreters more clairvoyant or clairsentient than themselves. The Hebrew is a psychic race, and the Bible deals very largely with incidents in the lives of noble prophets which tally closely with much that is now exciting scientific interest the wide world over.

To say that any useful and elevating phase of spiritualism is condemned in the Pentateuch is to utter an absurdity, though there are laws and precepts therein which denounce iniquitous practices in unmeasured terms. Legislation in the ancient Jewish state may have been excessive, but its entire tendency was to increase rather than to curtail liberty. The practice of sorcery was intended to wreak vengeance, to work mischief generally, to curse one's neighbors or to injure their belongings, and for that cause it was placed under the ban. But sorcery has no connection with any innocent or normal exercise of any psychic gift or spiritual endowment. As the general trend of Egyptian belief in a future life was clearly in the interests of morality it was not condemned in the Mosaic code, and because of its wide-spread acceptance among the people it needed not that any legislator should specially in-

struct the masses concerning it. We may fairly infer that in early days of Jewish communal life in Palestine the prevailing views entertained concerning life beyond the grave did not differ radically from those enunciated and elaborated in that fascinating compendium of Egyptian doctrine, "The Book of the Dead," a fair English translation of which, at least in its main features, is published both in New York and London. In that marvelous transcript of ancient ceremony and philosophy we find much that is in complete accord with the famous Jewish saying, "God's people are all the righteous," and we know that modern English scholars of high renown, notably Thomas Huxley and Matthew Arnold, have laid great stress upon the Jewish concept that righteous life alone, not race or creed, is a passport to blessedness with the Eternal.

Egyptian philosophy was in essence monotheistic, with a polytheistic accompaniment. The many subordinate divinities of Egypt are not necessarily at variance with the different orders of Sephiroth acknowledged in the Jewish Kabala, and indeed also in the Ninety-fifth Psalm and in many other places in Hebrew sacred literature we find the Eternal One spoken of as a great King above all gods, having supreme dominion over all lesser divinities.

Much that must appear contradictory to the cursory student of the Bible is readily elucidated as soon as we admit its distinctly Spiritualistic element. We are told that the Supreme Being is always invisible, but God's angels are seen by men and hold conversations with them. Three angels appear as young men to Abraham, two of whom go on to another place while one remains with the patriarch. There are but two possible explanations of such a narrative; either the theory that those angels were

spiritual beings sufficiently materialized for Abraham and others to behold them, or that they were inspired men sufficiently open to spiritual influx to be rightly called God's special messengers because they had apprehended spiritual order to a much greater extent than ordinary. It seemed nothing singular for the spiritual world to break in, so to speak, in patriarchal times upon common scenes of daily living, yet the actual number of people who were sensitive enough to take cognizance of these psychic irruptions seems to have been but small. The same mistake is being made to-day that was often made of old, viz., that of failing to discriminate between lawful use and illicit abuse of psychic potencies. A witch meant a poisoner, and particularly one who sought to accomplish the ends of malevolence by invoking the aid of charms and incantations and purposely affiliating with such occult influences as could be used for evil ends. But the woman at En-dor whom Saul consulted, and who declared she saw the departed Samuel, is described in the text as only an innocent clairvoyant. Much has been made, by commentators averse to Spiritualism, of the sin of Saul in consulting this woman, whereas the narrative itself distinctly shows us that the unhappy king's missteps before he went to her had already brought him into such condition that, so far as his earthly career was concerned, his fate was sealed already, it was therefore in vain that he sought to "disturb" Samuel.

Samuel had been Saul's counselor on earth for many years, but the wayward monarch had time and time again rejected the prophet's warning, then, when the consequences of his repeated errors had made his throne so insecure that it had already virtually slipped from under him, Saul in desperation sought to gain an interview with

Samuel, hoping to be shown a way to avert an impending catastrophe. Samuel could not help Saul to retain his earthly throne, for it was then too late to undo the mischief that had been accomplished. Such is the narrative in outline.

That much-abused story serves to illustrate a mighty verity and to enforce a greatly needed moral lesson, that we be wise betimes; but it does not justify any of the diatribe indulged in by fanatics, who wrest from it its obvious ethical instructiveness and misemploy it as a weapon which they seek to direct against all attempt at communion with friends departed from the range of mortal vision.

It is indeed true that individual human immortality is not very clearly taught in the Old Testament, but it is inferred in many places, and Jewish rabbis of ripe scholarly attainments have not been lacking through a long course of centuries, who have found in original Hebrew texts, of which we usually get but very poor translations, what they consider conclusive evidence that nothing but the fleshly tabernacle was ever believed to pass away or to be destroyed even if a heaven-sent deluge came and swept away "all flesh wherein was the breath of life."

The so-called pessimistic book known as Ecclesiastes, though it apparently denies the immortality of the soul, at least in the opinion of many of its critics, does not actually do more than contrast the inevitable outcome of divers ways of living, and in one famous passage, in which it seemingly makes man and brute synonymous, it really raises the question of who knows enough to discriminate between the man and the animal, and who can explain why the breath of the one floats upward and the other downward when each is living normally.

Here again we have a recurrence of primitive Egyptian teaching. The sensualist and the egotist, even though such may have gathered much external information of which they are extremely proud, find at length that self-indulgence and intellectual conceit yield finally only the bitter fruit of weary dissatisfaction. They, on the other hand, who have chosen a life of righteousness find peace and satisfaction.

Greek philosophy is present in Ecclesiastes, but much Greek thought was continuous from Egypt. "Out of Egypt have I called my Son," is a phrase which admits of considerable wealth of explanation, for though Egypt literally declined and its glory was scattered between Greece and Israel,—Persia and Rome were also indebted to "Mizraim" for much of their philosophy. That mystic, ancient land so graphically referred to in Isaiah (especially in Chapter XIX) lives to-day not only as a monument to departed glory, but as a fruitful field from which scholars are now busily gathering information which throws enormous light upon the history of the ancient world and reveals the roots of much modern philosophy and theology freely accepted in Christendom.

The famous school of Philo of Alexandria embodied very much of the ancient Egyptian spirit at its best. Philo sought to unite Hebrew with Greek philosophy, combining stern righteousness as set forth in an uncompromising moral code with the charming beauty with which Hellenic thought endowed all with which it came in contact.

Judaism to-day, with its many schools and parties, ranging from extreme orthodoxy to radical reform, still preserves many traces of the "ornaments" and other valuables which tradition says the Israelites took out of Egypt.

"They spoiled the Egyptians," is not a mere reference to the removal of earthly goods from one country to another. The phrase has deeper reference to the passing of Egypt's philosophy, together with much ceremonial accompaniment, out of the Nile country to the banks of the Jordan.

Saul of Tarsus, known to the Christian world as Paul the Apostle, made multitudinous references in several of his epistles to the faith of Egypt, and when he wrote to the Corinthians, (Corinth being a Grecian seaport having much trade with the Egyptian coast), he refers to the Egyptian scriptures far more frequently than to the Hebrew Law. If we carefully compare 1 Cor. 14 with much that is contained in "The Book of the Dead," we shall find a striking similarity between the views expressed in both places concerning our inner and outer bodies, and also as touching the nature of the resurrection. No hint is given that the identical physical robe is to be resumed, but quite the contrary, the comparison between the body left behind and the body to be made manifest is as between bare grain or seed and the fruitage which eventually it yields.

Some sort of resurrection from the dead has always been taught in Israel, but Jewish sages, like the illustrious Moses Maimonides,—who in the twelfth century of the present era drew up the famous thirteen articles of Jewish faith,—have always contented themselves with saying simply that the resurrection will be when and as God pleases, leaving details completely aside.

As the Unity of God and a righteous life are the only two essentials of Jewish religion, we can well understand how natural it is that there can be different parties in Jewry and different views on many points and yet Israel can remain a solidarity.

CHAPTER VI

THE JEWISH KABALA,—ITS TEACHINGS CONCERNING IMMORTALITY

So mysterious a work as the Kabala cannot be reviewed as one reviews ordinary literature for the original claim made for the Kabala is that it is in every sense a revelation to earth from heaven.

One tradition concerning its origin is that a society of angels constitute a Theosophic school in Paradise and that they chose seventy elders in Israel as their mouthpieces on earth and through those elders alone, it was claimed, a correct knowledge of the esoteric meaning of the Torah could be obtained. But regardless of legends concerning its origin the Kabala is unquestionably a marvelous production well deserving serious attention. Written for the wise alone it has seldom occurred that an extensive translation into English has been attempted, though a valuable book entitled "The Kabbalah Unveiled" was issued by S. I. MacGregor Mathers, published by George Redway of London in 1887. This fascinating volume was dedicated to those two remarkable authors Dr. Anna Kingsford and Edward Maitland who were deep students of ancient mysteries and producers of really extraordinary literature, of which "The Perfect Way or Finding of Christ" is the best known portion. The Kabala may reasonably be styled the handbook of esoteric Judaism, and though it is largely discredited among Jews of the modern school, it is unquestionably a source from which many prevailing Jewish ideas and ceremonies have emanated. The Kabala

has long exerted an intense fascination for all lovers of the profound and the mysterious, and though at first sight its claims appear too stupendous, and its introductory propositions well nigh bewildering, it thoroughly repays an earnest painstaking study conducted in a spirit of impartial examination. The twenty-two letters of the Hebrew alphabet must be interpreted somewhat mystically before one is prepared to read their significance when employed Kabalistically.

The following table may aid all who desire familiarity with the outlines of the subject.

Name	*Roman Equivalent*	*Significance*	*Numerical Value*
Aleph	A	Ox	1
Beth	B	House	2
Gimel	G	Camel	3
Daleth	D	Door	4
He	H	Window	5
Vau	V	Peg or nail	6
Zayin	Z	Weapon or sword	7
Cheth	CH	Enclosure or fence	8
Teth	T	Serpent	9
Yod	I	Hand	10
Caph	K	Palm of hand	20
Lamed	L	Ox-goad	30
Mem	M	Water	40
Nun	N	Fish	50
Samekh	S	Prop or support	60
Ayin	O	Eye	70
Pe	P	Mouth	80
Tzaddi	TZ	Fishing-hook	90
Qoph	Q	Back of the head	100
Resh	R	Head	200
Shin	SH	Tooth	300
Tan	TH	Sign of the Cross	400

Thousands are denoted by a letter of increased size, thus a large Aleph signifies not one, but 1,000. In stating numbers beyond 400 and below 1,000 recourse is had to finals.

Final Caph stands for 500. Final Mem for 600. Final Nun for 700. Final Pe for 800. Final Tzaddi for 900. Students of Kabala declare that the most mystical and highly figurative portions of the Old Testament, notably the books of Daniel and Ezekiel, also the New Testament Apocalypse, are quite intelligible when we are furnished with the Kabalistic Key though without it the intricate symbols are, to the bulk of readers, meaningless or else suggestive of wild and lurid fancies such as are frequently indulged by would-be interpreters whose particular delight is in predicting awful world-wide catastrophies. Among European mystics of a recent period in whose eyes the Kabala has appeared extremely sacred may be mentioned Cornelius Henry Agrippa the famous philosopher and physician (1486–1535), John Baptist von Helmont the remarkable chemist (1577–1644), Robert Fludd (1574–1637), Dr. Henry More (1614–1687). These highly learned and profoundly philosophic men have eulogized the Kabala in the strongest and most enthusiastic terms displaying their glad acceptance of its claim to a Divine origin. The story of the Kabala is an intensely romantic one and one that taxes the credulity of modern scholars to almost the breaking point. After man's fall from primitive innocence into a state of partial alienation from God, though there was no longer such close communion of earth with heaven as had been enjoyed in the primitive age of man's sojourn on this planet, the angels of the Theosophic school in Paradise who were the custodians of the celestial truths revealed in the Kabala, graciously arranged to communicate them through chosen instruments on earth for the ultimate good of all humanity. These angels appointed or selected certain men as "Protoplasts" beginning with Adam and

extending through Noah to Abraham, who is said to have emigrated to Egypt where he allowed a certain portion of the mysterious doctrine to become approximately public. Moses, we are distinctly told in the Bible, was learned in all the wisdom of the Egyptians, but though he imbibed much instruction in the land of his birth, tradition states that it was only during forty years wandering in a wilderness, and by means of instruction specially imparted by an angel, that he became qualified to take the exalted place among seers and sages which he has occupied for so many centuries in the estimation of a vast number of both Jews and Gentiles.

When considering the interviews of Moses with the Angel we are soon led on to familiar Spiritualistic ground, and it seems impossible to attach any literal significance whatever to much of the Bible narrative without indorsing the simple theory that an angel is a spiritual messenger qualified and commissioned to impart instruction to selected pupils.

In four out of the five books which constitute the Pentateuch, it is said that the esoteric doctrine which Moses imparted to the sacred seventy elders is contained, but it is absent from Deuteronomy. We are further told by traditional authorities, that David and Solomon carried on an unbroken line of Kabalistic tradition, but Kabala was not committed to ordinary writing until the days of Schimlon Ben Jochai who lived during the period of the destruction of the second temple in Jerusalem. Rabbi Eleazar, his son, with the assistance of Rabbi Abha, his secretary, and some of his disciples, collated the treatises of Schimlon Ben Jochai and composed out of them the celebrated Zohar, a title meaning splendor. The Kabala is usually divided into four sections: Practical, Literal,

Unwritten, Dogmatic. The practical portion deals with talismans and the general details of ceremonial magic. This is kept very secret and is not considered edifying for the multitude. The other sections known as the esoteric significance of the Law are considered highly profitable for Rabbinical edification, and through the Rabbis the congregation of Israel can be enlightened, and through Israel eventually all Gentile nations may be made recipients of universal wisdom.

The principal doctrines of the Kabala are designed to solve every problem in the universe beginning with the nature and attributes of the Supreme Being. Cosmogony, the creation and destiny of angels and men, the nature of the soul, descriptions of demons and elementals, the import of revealed law, the transcendental symbolism of numbers, the mysteries of Hebrew letters and the "equilibrium of contraries" are some of the principal topics dealt with in the Kabala.

The "Book of Concealed Mystery" deals with the "equilibrium of balance." Equilibrium is said to be "that harmony which results from the analogy of contraries." It is the central point, the "point within the circle" of ancient symbolism, the living synthesis of counter-balanced power. Eliphas Levi, an eminent Kabalist of the nineteenth century, says in his "History of Magic" that Kabalists have a horror of whatever savors of idolatry; they however ascribe the human form to God, but only hieroglyphically.

The Kabalistic definition of Deity is "the intelligent, living, loving, Infinite One." God is in all, but distinct from all, immanent but not inherent in the manifested universe. The Kabalistic idea of a trinity as a manifesta-

tion of Deity is of Kether (Crown) Chokmah (King) Binah (Queen). The universe is spoken of as "born from the union of the crowned King and Queen." Before the complete form of the Heavenly Man (the 10 Sephiroth) was produced primordial worlds were created, but they could not very long subsist because the equilibrium of balance was not perfect. These are called "Kings of ancient time" and "Kings of Edom who reigned before the monarchs of Israel." Edom means a world of unbalanced force; Israel signifies the balanced Sephiroth.

The archetypal world (Olahm Atziloth) gave birth to three other worlds in a descending or decreasing scale of brightness. The second world is termed Olahm Ha-Briah or world of creation, an immediate emanation from the first, a realm of pure spirit. The third world is called Olahm Ha-Yetzirah, the world of formation and abode of angels who are draped in luminous substance and who appear in human form when they communicate with men. The fourth world is designated Olahm Ha-Asiah or world of action. Here are to be found the Demons or "Shells" which are the grossest and most deficient of all existences. There are ten varieties of Demons answering to the decade of the Sephiroth, but in inverse ratio. The Demons have a prince named Samael, the original of Satan. Kabalists lay great stress upon the unpronounceableness of the true name of Deity by the multitude, the secret of its pronunciation being the greatest of secrets known only to a very few illustrious initiates.

The famous saying, "He who rightly pronounceth the Divine Name causeth heaven and earth to tremble, for this is the name which rusheth throughout the Universe" accounts for the fact that no devout orthodox Jew will

attempt to pronounce the name formed from the sacred consonants Yod, Heth, Vau, Heth, but makes a slight pause or substitutes Adonai, which is customary when reading from the scrolls in synagogues. The ineffable Name has twelve transpositions, all conveying the same meaning, "to be." It is the only name that will bear so many transpositions without involving a change of meaning.

These twelve transpositions are called "banners of the mighty Name" and have a reference to the twelve signs of the Zodiac which are also the twelve major sections into which the human body is divisible.

The Sephiroth of the Kabala are called both persons and attributes of God, some of which are male and some female, for no Kabalist ever does violence to the central truth of the equality of male with female in Divinity.

The clear teaching of the first chapter of Genesis (vide, verses 26, 27, 28) is never forsaken for a false interpretation of the second chapter which has long obscured the true idea of the union of masculine and feminine in the eternal Godhead as set forth in all esoteric treatises. While we cannot possibly understand a trinity of three exclusively male personages at the root of a creation which displays male and female expressions of life conjointly, we can in some measure comprehend the idea of a Divine Father and Mother begetting offspring. In the Kabalah the "Ancient of Days" is expressed as Father and Mother and thus begets the Child. In Egypt the concept of Osiris and Isis begetting Horus, and Horus being presented for contemplation under a dual aspect of son and daughter, agrees exactly with the entire teaching of the Kabala which is, in main features, scarcely distinguishable from the Hermetic philosophy which at one time had its

home in Egypt. The ten Sephiroth are divided into three divisions called Pillars. The right-hand pillar is Mercy; the left-hand pillar is Justice or Judgment; the middle pillar is Mildness. In their total unity the ten Sephiroth signify the Archetypal Man, Adam Kadmon, the Protaganos. In the form of the human body is found the Tetragrammaton. The sacred letters Yod, Heth, Vau, Heth, are distributed as follows: The head is Yod; the arms and shoulders are the first Heth; the trunk of the body is Vau; the lower limbs are the second Heth. In considering the three great divisions of the inner life of humanity—Neshamah, Ruach, Nephesh — the first is the spiritual realm, the second the rational, the third the sensuous. All souls are declared preëxistent in the archetypal world and are in their original state androgynous, but when incarnate upon earth they are separated into male and female and inhabit different bodies. The doctrine of counterparts is clearly taught in the Kabala, but there is no suggestion given anywhere that one expression of the soul—male or female—is any sense superior or inferior to the other.

Eliphas Levi in his dissertations upon the Kabala drew the following inferences concerning the nature of the soul. The soul is a veiled light; this light is triple. Neshamah is pure spirit; Ruach is the rational soul; Nephesh is the plastic vehicle. Nephesh is immortal only through destruction and renewal of forms. Ruach progresses through the evolution of ideas. Neshamah is without forgetfulness and not susceptible to dissolution. The book of Ecclesiastes read in the light of the Kabala no longer appears sad or pessimistic for the various questions it raises and the statements it makes are all intelligible and acceptable when

we are aware of the differing planes of consciousness and states of existence to which the analytical preacher so searchingly refers. Souls when perfected on earth pass to ether planets and eventually they reach the sun; then they ascend to a superior universe and begin another career from planet to planet and from sun to sun. In the suns they remember all their experiences, but in the planets they seemingly forget. Solar lives are days of eternal life and planetary lives are nights in which the soul dreams. Angels are luminous emanations personified by divine influence and reflex. . . . Angels desire to become men for the perfect man is above all angels. Planetary lives are composed of ten dreams each lasting for one hundred years. Each solar life lasts one thousand years, therefore is it said that in God's sight one thousand years is as one day. Every "week," *i. e.*, every fourteen thousand years the soul "bathes itself and reposes in the jubilee dream." On awaking from which it remembers only good, for good alone is worthy of remembrance. Spinoza was a deep student of the Kabala and in his Ethics summed up its teachings with much insight and ability. Among Spinoza's definitions the following are especially luminous: "By the Being who is the Cause and Governor of all things, I understand AinSoph (Supreme Wisdom) infinite, without attributes." "By Sephiroth, I understand the potencies which emanate from the Absolute, all entities limited by quantity." "AinSoph is both immanent and transcendent." "The Sephiroth are emanations not creations." "As AinSoph is perfect the Sephiroth proceeding therefrom must also be perfect." The great mystery of Macroprosopus and Microposopus, the greatest and least countenances, is elaborately treated in the Book of Con-

cealed Mystery which few modern scholars attempt to explain though, to all who are disposed to search for profound verities below the surface or behind the veil of archaic symbolism, it is a treasure-house of wisdom rich beyond compare. In the books of Greater and Lesser Holy Assembly studious Christians will find the roots of the doctrine of the Trinity and indeed of practically all the mystic doctrines which the esoteric Christian Church has dogmatically formulated, insisting upon their acceptance by the multitude to whom they are indeed unexplained and seemingly inexplicable mysteries. The great offense of dogmatic theologians has been the persistence with which they have forced dogmas upon the masses as necessary to salvation while the Kabala only sets forth propositions and condemns no one who fails to comprehend them. The "Three Heads" are alluded to frequently in the Kabala and it is not difficult to surmise from what source the Athanasian fathers derived their precise definitions concerning a trinity of persons though God is absolute unity.

How widely different is the Kabalistic view from the perverted doctrine which multitudes of Christians have unthinkingly accepted on the basis of alleged authority is clearly evident when we find in the Kabala no threats of damnation for those who fail to perceive a truth veiled in august mystery, but only a statement is made that as the soul advances in enlightenment it comes to perceive a truth "hidden from the foundation of the world."

Were the Anthanasian creed revised by enlightened Kabalists its so-called "damnatory" clauses would be greatly changed, for instead of implying that souls "perish everlastingly" if they do not endorse a mysterious doctrine, the Kabala declares that as man becomes increas-

ingly illumined or regenerate he gradually comes to an understanding of mystic verities, the knowledge of which is an evidence of an advanced stage in the progress of illumination or regeneration. There is no perdition taught in the Kabala, but on the contrary only a continual rising of the soul from sphere to sphere, casting off error and retaining truth alone. Enigmatical the language of the Kabala may be, cruel and unreasonable it decidedly is not.

As Swedenborg in his voluminous treatises revived the similitude of the Human Form as the form of all the heavens, and his theological works, in particular, are industriously circulated by his admirers to-day, the language of the Kabala is gradually becoming measurably familiar to the general public. We have no space in this volume for further discussion of it, but we commend a perusal of this marvelous and fascinating literature to all students who have leisure and disposition to peer beneath the surface of familiar Scripture, to divine the deeper truths which long have been veiled beneath the guise of seemingly but doubtful ancient history.

CHAPTER VII

PERSIAN THEORIES OF THE SOUL AND ITS DESTINATION

THOUGH to-day if we wish to learn of Parseeism, the origin of which is attributed to Zoroaster, we must visit India rather than Persia, and seek for information in Bombay, where a famous Parsee colony has enjoyed an unbroken continuity of existence for over 1,200 years, it is to a still remoter period than that which marks the foundation of that ancient and venerable colony that we must turn if we would inspect any of the roots of the still flowering tree of Parseeism, a religion which disputes the palm for antiquity with even its eldest contemporaries. The story of Zoroaster, the reputed founder of the Parsee faith, is veiled in considerable mystery, and until quite recently scholars have had much difficulty in attempting to reconcile seemingly conflicting dates, which have been found so divergent as to prove ultimately irreconcilable on any basis of belief that there has been but one great teacher in all time who has borne the title of Zoroaster, as his period has been placed as early as the days of the Jewish Abraham and as late as the time of the Greek Pythagoras. It is now beginning to be understood that there has been a long line of highly enlightened spiritual teachers, running through the ages, and that Zoroaster is a title of dignity rather than a proper name.

That very instructive writer and lecturer on theosophy, Annie Besant, has in one of her many books, "Four Great

Religions," sought to explain how one after another, as the ages have rolled by, highly illumined teachers have appeared on the stage of the world's great theatre and imparted instruction specially adapted to the times and places when and where they have ministered, then left the good seed they had sown and watered to germinate and bear fruit, which it always does at the end of a cycle, at which time there is demand for another great enlightener who comes in his turn as his predecessors have come and gone before him.

According to this theory, which is authenticated by almost universal testimony furnished by students of the Mysteries the wide world over, we have swept away the major portion of the perplexing difficulty concerning Zoroaster and have found that Parseeism is founded, like many other ancient systems of religion and philosophy, not upon one sole teacher but upon a succession of spiritual enlighteners who, according to universal theosophy, are commissioned by celestial guardians of this planet's destiny to convey to a special section of this earth's inhabitants such portions and aspects of heavenly wisdom as they are ready to receive, assimilate and propagate. Though Parseeism is not an ideal system as we find it expounded by its best known modern exponents, and some of its doctrines, as set forth by its appointed delegate from Bombay at the World's Parliament of Religions held in Chicago in 1893, seem inferior to the highest inculcations of prophetic Judaism and Christian Universalism, we must admit that the sacred books of the Parsees termed Zend-Avesta abound in excellent teachings, and also present a view of good and evil far more reasonable than that which overspread beclouded Europe in the mediæval period, and

which still survives as a blighting element in orthodox phases of Christianity.

We hear and read much of dualism whenever we hear of the Parsee or Iranian religion, but the dualistic theories of all Zoroastrians are resolvable into an original and ultimate monism, because the contending forces of good and evil, even when these are personified in their respective fountain-heads, Ormuzd and Ahriman, are only finite and temporal. There is no such absurd belief as faith in sempiternal evil in the Parsee creed or doctrine, for it teaches that Ormuzd and Ahriman are brothers who have had a dispute and are now engaged in works of diametrically opposite character, but as the two sprang from one source so they will return to the state of harmony which was originally their blissful portion and from which they have fallen, not everlastingly, but only for a limited period.

The Persian Ahriman and the Hebrew Satan (Accuser) are so practically identical that we may well discover traces of Parseeism in the book of Job, one of the most instructive and comforting of all the books which make up the Hebrew Bible. This book of Job commended itself very largely to the sympathies of Thomas Paine, who alludes to it in a friendly spirit in that much abused treatise, "The Age of Reason," which contains many assaults upon much that the Bible contains but never calls in question the unity of God or denies a good hope of human immortality.

If Milton when he wrote "Paradise Lost" was not familiar with the Zend-Avesta, he at least shows familiarity with much of its incidental teaching, though the English poet never rose high enough in his theology to reach the

spiritual altitudes which are the peaks and crowns of the Zoroastrian faith. The Christian apostle Paul, who was a classic as well as Hebrew scholar, shows much familiarity with the essentials of the Iranian as well as of the Egyptian religion in his noblest utterances, for after having conceded to the "powers of darkness" all that any well-instructed Parsee would attempt to claim, he launches forth into those glorious and magnificent declarations of faith in the perfect triumph of infinite goodness which are simply paralyzing to all believers in the possibility of the ultimate victory being gained, even in a single instance, by any spirit which opposes itself to the rule of the perfect righteousness which dwells at the centre of the universe.

Even Robert Browning's perfect optimism as expressed in "Abt Vogler" is none too grand for a consistent Parsee to endorse, for should one make an earnest and searching study of the Zend-Avesta he might well rise from his researches with the jubilant exclamation on his lips, "There shall never be one lost good, and for evil so much good more." Browning may speak of a few "musicians" into whose ears divine secrets are specially whispered, but who are those sublimely privileged and singularly enlightened ones but they who have learned the mighty lesson of transmutation, and have indeed resolved discords into harmonies, thereby proving that evil is only misplaced good, that evil is a state or condition only, never a fundamental reality or an essential of universal life.

Quite a number of modern metaphysicians would be helped to greater clarity of statement if they would study the Parsee doctrine which, when rescued from degenerate accretions, is found to be an ambitious, and by no means unsuccessful, attempt to explain the origin, nature and

destiny of relative discord in a universe which is absolutely good at core and in essence.

To give some idea of the antiquity of the fame of Zoroaster we have only to be reminded that Pliny, agreeing with Aristotle, asserts that Zoroaster flourished 6,000 years before Plato. Gibbon, Volney, and many other distinguished historians concur largely in this view, which, as we have already intimated, is easily accepted on the basis suggested by Annie Besant and other theosophical interpreters; for when we consider that several illustrious teachers have borne the same high appellation among the followers of the doctrines they proclaimed, we should not be staggered if we discovered statements to the effect that Zoroaster lived even 100,000 years ago, perchance in the mighty island-continent Atlantis, which was probably in the height of its glory while the lands we now call ancient were resting beneath the ocean waves, precisely as Atlantis is now slumbering. Many historians have assigned Zoroaster to a period as recent as about 700 B. C., when no doubt some great enlightenment came to the Iranians and a revival of ancient wisdom took place among them, led by a special master-guide. However ancient may have been its origin, or however comparatively modern, it is certain that Parseeism flourished in the Babylonian Empire and that Judaism was largely tinctured with it during the time of the Babylonian Exile.

Portions of the book of Isaiah were undoubtedly written after the Jews had returned from Babylon to Palestine, and the author who is often styled "the second Isaiah" (vide Isaiah 45) protested vehemently against the infiltration of Babylonian doctrines into the Jewish creed, at least in so far as those tenets were out of harmony with the simple

faith of ancient Israel, which admitted no rival with God upon the throne of the universe. Though much of the ancient history of Zoroastrianism may be draped in uncertainty, scholars have not encountered anything like insuperable difficulties in their endeavors to trace the history of the Parsee faith during the Christian era.

Max Müller—whose monumental contributions to the science of comparative religion and philology entitle him to rank among the very greatest scholars of the nineteenth century—has thrown much light on this interesting subject in the course of his elaborate commentaries upon the various sacred writings of the East, and to his voluminous and fascinating works we advise all of our readers to turn who have both desire and leisure to pursue their studies to a far greater length than is possible for those whose occupation is such that they can only find time for a study of the briefest condensations. For our immediate purpose we need only refer to a few important facts which throw light upon the special subject we are now considering. In the fourth century B. C., Alexander of Macedon overran the Persian Empire and with his rule the old faith and ritual declined or became obscure. In the following centuries this decadence became more and more marked, and it was not till about 700 years later that a great revival of Parseeism occurred; this was in the days of Ardeshir, who overthrew the Parthian dominion in Persia and established the Sassanian dynasty. To quote the words of William Alger, "One of his first acts was, stimulated doubtless by the surviving Magi and the old piety of the people, to reinaugurate the ancient religion. A fresh zeal of loyalty broke out, and all the prestige and vigor of the long-suppressed worship were restored."

The Zoroastrian Scriptures were now sought for, whether in manuscript or in the memories of the priests. It would seem that only remnants were found. The collection, such as it was, was in the Avestan dialect, which had grown partially obsolete and unintelligible. The authorities accordingly had a translation made of it in the speech of the time, Tehlevi. This translation—most of which has reached us written in the original, sentence after sentence —forms the real Zend language, often confounded by the literary public with Avestan. The translation of the Avestan books, probably made under these circumstances as early as 350 A. D. is called the "Huzvâ-resch." It is probably from this source rather than from one of greater antiquity that floating theories concerning the original Parsee faith are commonly drawn, therefore it would be unwise to speak dogmatically, when scanning such translations, concerning the highest and purest concepts of a remote original.

To quote once more from William Alger, "The source from which the fullest and clearest knowledge of the Zoroastrian faith, as it is now held by the Parsees, is drawn, is the Desatir and the Bundehesh. The former work is the unique vestige of an extinct dialect called the Mahabadian, accompanied by a Persian translation and commentary. It is impossible to ascertain the century when the Mahabadian text was written: but the translation into Persian was, most probably, in the seventh century of the present era." After descanting upon the improbability that those speculations are well-founded which seek to attribute the teachings of modern Parseeism to Jewish, Christian, or even later Mohammedan origins, Dr. Alger proceeds to summarize the tenets of Magian theology and from that summary

("A Critical History of the Doctrine of a Future Life," pages 133 et seq.) we have compiled the following extremely abbreviated narrative. In the deep background of Magian theology there looms belief in an infinite first Principle-Zeruana Akerana, the meaning of which is Absolute Duration or Indivisible One. But the beginning of vital theology furnishing the actual ethics of Zoroastrianism is the idea of the antagonistic forces—Ormuzd and Ahriman—which constitute the first emanation from the Absolute. These are said to divide between them the unresting striving of the universe. Ormuzd is the principle of light; Ahriman is the principle of darkness. From Ormuzd proceed all virtue and all beauty; from Ahriman proceed all wickedness and deformity. There is some dispute as to whether these antagonistic powers have always been at variance; different views have doubtless prevailed at different times, the more pessimistic theories belonging, no doubt, to an age of spiritual declension and mental obscuration, the more optimistic ground having been always taken by the more enlightened in intellect and the more advanced in spirituality among the numerous exponents of Zoroastrianism who have risen from age to age, all claiming to interpret the original faith no matter how widely, in some instances, their commentaries may have departed from it.

Dr. Alger holds to the view entertained by clear-sighted students in general and emphasized most powerfully and beautifully by Marie Caithness, Duchesse de Pomar, in her splendid treatise, "The Mystery of the Ages, Contained in the Secret Doctrine of All Religions," in which valuable volume we are informed, on the basis of deep spiritual insight coupled with profound scholarly research, that un-

corrupted Parseeism teaches that Ormuzd and Ahriman are indeed true brothers, originally harmonious, but during a long age called a Gahambar they are in a state of active antagonism, though when the cycle ends they will become fully reconciled, then Pralaya or the Golden Age will result from their return to harmony.

Dr. Alger does not omit to trace the close connection which certainly exists between Ahriman and the Satan of the book of Job, which is a splendid epic poem, intended to set forth the glorious ancient doctrine that no spirit of evil in reality exists, as Satan (or the Accusing Angel) is only a messenger of Heaven and receives a commission from the Most High, or he could work nothing among the inhabitants of earth. Job personifies the typical human soul, individualized in every human being, and as the poetic narrative most clearly shows, its author's object was to convince all readers that nothing befalls humanity except for ultimate good and when we see what looks to us like unmitigated disaster we are, in our temporary blindness, misinterpreting some perplexing phenomena which will yet be explained to us as a part of our education, a means of discipline the outcome of which will be a glorious and wonderful enlightenment, impossible of achievement except through its seemingly evil though, in reality, benignant agency.

The Parsee delegate at the World's Parliament of Religions had no hesitation in telling the multitudes who heard his speech or read the published report of it, that Parsees to-day believe that every noxious creature and poisonous plant is the work of Ahriman, while all that is amiable and wholesome is the work of Ormuzd. This is an easy disposition of phenomena, and it may not be an

incorrect statement, but even though Ormuzd and Ahriman have each created a multitude of emissaries and sent them forth to people this material globe, the ultimate question of the final outworking of all for good remains quite undisturbed. All that we have need to consider, even if we accept this popular version of Parsee doctrine, is a method by means of which the goal is reached, the object finally accomplished.

The Parsees' teaching that every soul embodied on earth is attended by a light and dark unseen attendant, (a *ferver* and a *dev*) and that every star is peopled with spirits of light and darkness, is in complete accord with the almost universal opinion of mankind, though such a doctrine is easily subject to so much rational modification that it may eventually be accepted, as already taught in many schools of theosophy, only in the sense that light is positive and symbolizes wisdom, while darkness is negative and symbolizes ignorance. Gerald Massey's able pamphlet, "The Devil of Darkness," bears a title which throws much light on the primal question which still sorely perplexes the bulk of enquirers into the nature of the universe—Whence cometh evil? We cannot falter in our own allegiance to the blessed concept that absolutely *good is all in all*, and we find nothing, even in Persian Dualism, to shake our confidence in the truth of that mighty declaration, nor do we discover any historic evidence that any truly illumined teacher ever taught the contrary. Only a corrupted priesthood allied with a similarly corrupted temporal power ever invented the false, hideous, irrational dogma of an endless, and therefore useless, hell together with the insane and frightful notion that God was an angry tyrant who doomed a large portion of his own creation to everlasting misery. The

nightmare theology which seeks to enslave and terrify the world with such atrocious fictions may have its origin in the dark land of shades, in which the unenlightened dwell until they have risen out of the murky shadows in which their ignorance and ill-will may have plunged them; but never once has a radiant messenger from any sphere of light suggested anything to humanity which casts a slur on the character of the Almighty, or that leads sensitive natures to despair, while it arouses the worst passions of the cruel and the relentless. We make no apology for condemning the doctrine of endless or perpetual evil, whether personified or not, as an insult to intelligence as well as a flagrant contradiction of all that enlightened morality is willing to accept. That there are unsolved problems and mighty mysteries in the universe no sane thinker will for an instant dispute, but to make capital out of these for the purpose of exploiting a doctrine of sempiternal evil is a crime against humanity and an insult to our common sense.

The precise views which Zoroastrians entertain concerning the future life are rather difficult to describe in limited space, but it may safely be decided that there is an idea of purgatory among them, and also some idea of hell, though not necessarily any idea which is at variance with the ultimate salvation of every spirit in the universe. Parseeism, in common with practically every other religion, teaches concerning a great variety of states or conditions in the world beyond death, and, as Dante has taught in the Divine Comedy, if it take four or five centuries, or even longer, to purge a soul from the dross of avarice, envy, or any other stain, so long must it be subjected to some cleansing discipline called "purgatorial fire." The root of the doctrine of purgatory is found in all religious systems, and if it be

separated from all belief in damnation, with which the thought of purgation is never properly allied, it may well be accepted as a means of illustrating the consequences of error, and the purifying ends of penalty.

Having already taken a glance at Egyptian eschatology, we find Persian views of life beyond death extremely similar and we must not forget that after the overthrow of the Pharaonic or native Egyptian dynasty Egypt became subject to Persia, consequently the religious beliefs and symbols of both nations became greatly intermingled. The bull, always greatly venerated in ancient Egypt, looms large upon the Persian horizon, the origin of all manifested life being presented under the figure of that powerful animal. Among Persian practises throwing light upon the popular belief concerning the future life, is the ancient "Festival of the Dead," which is still celebrated by Parsees during the last five days of every year, at which season it is believed that the sinners in the spirit-world who are undergoing expiatory penalties proportioned to their offenses, are permitted to visit their relatives and friends who are yet on earth, after which respite those who are not sufficiently purified to pass on to Paradise must return to "Dutsakh." Annually, it is taught, "Ormuzd empties hell," and at this great solar feast (observed by all Occult Societies the world over, which can boast of any respectable antiquity) multitudes are finally released from the shadows of Hades and conducted to brighter realms on their way to the ultimate bliss of Heaven.

To every student of comparative religion who is not swayed by prejudice, the striking similarity of one creed to another must prove convincing that prevailing Christian doctrines are all derived from earlier sources, and that

this is the case the gospel narratives themselves most clearly testify. In the Apostle's Creed (usually regarded as the oldest, as well as the simplest and concisest, of all the creeds of Christendom) the much-disputed passage (which some Protestants disapprove of and omit), "He descended into hell," shows unmistakably the complete sympathy which existed between primitive Christianity, which was highly eclectic, and other older and widely prevailing faiths.

Again do we insist that in their original purity or simplicity all religious systems taught the purification of departed souls, through suffering indeed whenever such is necessary, but never final extinction or, what is far worse, endless misery. The Parsees of old declared that the present order of the world was fixed at 12,000 years duration, divided into four equal parts. During the first three thousand years Ormuzd reigns triumphantly, during the second three thousand years Ahriman reigns. The third three thousand years is occupied in strife between them, and the fourth three thousand years is to be a period of Ahriman's victory, when the earth will be the scene of all manner of awful tragedies. This dark period will, however, be triumphantly overcome, for Ormuzd will rise in majestic might and put a complete stop to all calamities and all atrocities. Ormuzd will send to earth a saviour, Gosiosch, to deliver mankind and to bring the arch-enemy to judgment. Then comes the resurrection, when all the departed will reappear and friends will gladly recognize each other. Great difference of opinion among scholars still prevails as to the exact nature of the resurrection, but all agree that Parseeism teaches individual immortality.

Every doctrine taught in Christendom concerning the disobedience and fall of man can be found paralleled in

Parseeism. Though it seems fairly clear that Dualism is inextricably interwoven with the Zoroastrian faith, Rawlinson argues—and sustains his argument by powerful proofs—that the Dualistic doctrine was a heresy which broke out among primitive Aryans who were the ancestors of subsequent Iranians and Indians. It is contended, almost universally, that the Jewish Scriptures are honey-combed with Persian doctrines but the only book in the Old Testament which lays any clear stress upon the doctrine of resurrection is Daniel, which is replete with Chaldean and Persian allusions. This apocalyptic treatise (which the book called Revelation or Apocalypse in the New Testament strongly resembles) is usually attributed to a period not earlier than 200 B. C. The spiritual idea of the resurrection which prevailed among thoughtful and educated Zoroastrians in the days of the famous Plutarch is clearly shown in his quotation from Theopompus who gives it as the opinion of the Magi that when Ahriman is subdued and men are restored to life "they will need no nourishment and cast no shadow." Such is undoubtedly the original Magian doctrine and it comports well with the idea of a purely spiritual body not dependent upon material elements for sustenance and not subject to the limitations of time and space.

Every reader is doubtless familiar with the Towers of Silence, the Parsee burying places, and many travelers have seen them. The dead body is not permitted to be thrown into water or fire or to be buried in the earth lest it contaminate an element, it is therefore placed at a high elevation above the ground and subjected to the action of birds of prey, which Parsees believe have a necessary mission to fulfil and are properly endowed with a taste for

carrion. The dead body is treated with no indignity by these scrupulously cleanly people who make cleanliness an essential part of their religion. Bodies are placed in dry, pure, open places upon a summit where fresh winds blow and the vultures which devour the flesh, leaving the bones completely harmless, are accounted sacred.

Though there is much attributed to Parseeism which is not altogether charming, a stern sense of justice, coupled with a proclamation to the effect that righteousness alone will eventually triumph, runs through all doctrines which claim Zoroaster and the Zend-Avesta for their source. At the time of judgment a complete separation will be made between the virtuous and the vicious, but though the latter will be condemned to penal sufferings their anguished cries will rise to heaven and find pity in the soul of Ormuzd, who will eventually release all from their sufferings. The awful words in a Christian gospel, attributed to Jesus, "Depart ye cursed into everlasting (aionian) fire, prepared for the devil and his angels," though by no means delightful reading, are susceptible, and that without the slightest straining, of a reasonable and even a benevolent meaning, for we have a right to challenge theologians to debate the question: For what purpose is the fire prepared? Who shall dare to deny that a just Deity has wisely prepared it for the express purpose of purifying and enlightening those who are unclean and dark in their spiritual condition? Fire enters largely as a highly expressive symbol into all religions, and as fire accomplishes on earth three useful and beneficent ends—it enlightens, it warms and it purifies—we have not the slightest right or reason to suppose that Zoroaster, Jesus, or any enlightened spiritual teacher or Messiah at any time in the world's history, ever in-

tended to teach any other doctrine than the ultimate enlightenment and purification of every individual spirit in the universe.

Parseeism is essentially in union with Universalism, and though the Universalists of to-day would probably refuse to endorse a good deal they might find in ancient Parsee documents, they have publicly announced in two great sentences, included in the Confession of Faith of the American Universalist denomination, their complete agreement with the essence of Zoroastrianism, for they profess belief in *the certainty of retribution*, and *the final harmony of all souls with God.* Here we have arrived at a complete synthesis of acceptable spiritual philosophy and no matter how widely some of us may differ among ourselves as to the means whereby universal harmony may be effected, we can all endorse the noble sentiment voiced by Hosea Ballou, the father of American Universalism, in a still popular hymn :

> "In God's eternity,
> There shall a day arise
> When all of Adam's race shall be
> With Jesus in the skies."

And equally in the glorious words of Epes Sargent, the stalwart Spiritualist, which are aiso found in many well-compiled hymnals :

> "The soul that sinneth, it shall surely die,—
> Die to the sin that did its life confine."

Again quoting from Dr. Alger, we will sum up our all too superficial glance at the Parsee faith. In the following sentences we behold a glorious picture of the future

which awaits our planet and its multitudinous inhabitants: "The earth-wide stream of fire, flowing on, will cleanse every spot and everything. Even the loathsome realm of darkness and torment shall be humbled and made a part of the all-inclusive Paradise. Ahriman himself, reclaimed to virtue, replenished with primal light, abjuring the memories of his envious ways, and furling thenceforth the sable standard of his rebellion, shall become a ministering spirit of the Most High, and together with Ormuzd, shall chant the praises of Time-without-Bounds. All darkness, falsehood, suffering, shall flee utterly away, and the whole universe be filled by the illumination of good spirits blessed with functions of eternal delight. In regard to the fate of man —

> "Such are the parables Zartusht addressed
> To Iran's faith, in ancient Zend-Avest."

To this sublime picture we invite the earnest, prayerful attention of every benighted traveler along earth's highway, who doubts that "Good will be the final goal of ill." Universal salvation is the only salvation conceivable in a sane universe, and it has been the glorious mission of modern, as of ancient, Spiritualism to proclaim this blessed truth, not only as a postulate of philosophy or a reasonable religious faith, but as a demonstrated certainty based upon progressive life in the immortal spheres of Spirit.

CHAPTER VIII

GREEK AND ROMAN VIEWS OF A FUTURE LIFE

ONCE more acknowledging indebtedness to the splendid work of Dr. Alger, from which we have already quoted freely, we again present our readers with a fine descriptive passage from "A Critical History of the Doctrine of a Future Life," (pages 175–6), as it serves our purpose so exactly at this particular juncture in our progressive narrative. "The disembodied soul, as conceived by the Greeks, and after them by the Romans, is material, but of so thin a contexture that it cannot be felt with the hands. It is exhaled with the dying breath, or issues through a warrior's wounds. The owner passes through its uninjured form as through the air. It is to the body what a dream is to waking existence. Retaining the shape, lineaments and motion the man had in life, it is immediately recognized upon appearing. It quits the body with much reluctance, leaving that warm and vigorous investiture for a chill and forceless existence. It glides along without noise and very swiftly, like a shadow. It is unable to enter the lower kingdom and be at peace until its deserted body has been buried with the sacred rites; meanwhile, naked and sad, it flits restlessly about the gates, uttering doleful moans."

Unsatisfactory though such a picture unquestionably is, if we apply it to all humanity, it certainly is not without an

element of truth if we restrict its application to those who, while on earth, have failed to pay any adequate attention to the supersensuous demands of life.

The Greeks and Romans, as peoples, were during a considerable portion of their externally prosperous history devoted far more to sensuous than to spiritual ideals; consequently the highly gifted seers and seeresses among them, of whom there were many, soon came to perceive that the state of the soul, immediately following physical dissolution, was not extremely enjoyable in a majority of instances, though hopeless misery was no part of the Greek or Roman creed. The importance of burial rites was purposely exaggerated by an ambitious priesthood and various orders of tradespeople, who to this very day, almost all over the earth, profit greatly, not only financially but in the sense of upholding the dignity of their respective offices by the superstitious regard almost universally entertained for funeral services and their elaborate collaterals. There is, without doubt, even some spiritual foundation for funeral and memorial rites, and we would be far from discouraging them totally; at the same time it is clear to see that all unnecessary expenditure upon orgies for the departed is a waste of means and effort, and it also tends to encourage necromantic beliefs and practices in place of aiding us to outgrow our slavish dependence upon external forms to help us in seasons of extremity.

Such mighty minds as Socrates, Plato, and a few other superb philosophers, entertained almost nothing of the popular belief, and one of the chief causes which led to the condemnation to death of the highly honorable Socrates by Athenian judges was the fearless outspokenness with which he inveighed against the slavish devotion to externals which

prevailed in his day, even as it prevails in ours to an extent which is almost incredible.

The Greek Mysteries were (and are) sublime beyond compare, but their magnificent symbolism was often shrouded in pitiable superstition before the gaze of the multitude. The splendid dramas in which were enacted the story of the descent of spirit into matter, its gradual ascent through matter to a higher self-conscious immortal life than it had previously enjoyed, and its final participation in the bliss and glory of life celestial, were regarded by many only as religious spectacles, like the famous Passion Play in Bavaria, which has drawn enormous crowds to the celebrated village of Ober Ammergau whenever it has been presented.

The people at large, in all centuries and through all ages, have seen the shell but have not even imagined the kernel within, and when true philosophers (lovers of wisdom) have determined to penetrate to the core of symbolism and unveil a mystery they have been greeted with execration and doomed to execution by a fanatical mob prompted by a corrupted priesthood. A few faithful disciples have, however, always gathered about them, and these have preserved, even though but imperfectly, for future generations the mighty saving truths which the world's greatest thinkers have, at the peril of their earthly all, uncompromisingly enunciated. Some of the early Greek authors described the universe in highly fantastic language and gave to the world descriptions of the unseen spheres of spirit which are to-day generally regarded as merely fanciful speculations. Imaginary though the bulk of these undoubtedly are, there is much in them which repays attention as they are a strange combination of the results of genuine seership and

the workings of undisciplined imagination. Though many of the joyless scenes depicted by early Greek rhapsodists as belonging to the world of departed souls would be sad indeed to contemplate were they presented as *enduring* conditions, we must not forget that the doctrine of reincarnation prevailed in ancient Greece among those who could see little brightness ahead of any one in the "land of shades," thus, while they did not expect much joy or sunshine in the unseen realms, they looked forward to a glad return to earth provided the life previously lived merited so felicitous a consequence as another earthly existence superior to the former.

Modern Theosophy teaches many doctrines which are as near of kin to early Greek as to Hindu concepts, even when leaders in the Theosophical Society draw their teachings avowedly from Hindu sources and freely decorate their speech with Sanskrit words and phrases. This is not difficult to explain when we have once grasped the idea of a universal doctrine and symbolism which runs through all ancient and modern creeds and rituals. We must not forget that when dealing with views of the future life entertained by Greeks of old, we are more often presented with poetical rhapsodies than with anything claiming to be a recital of unembellished fact, and this is precisely the case with Christian legends also. We turn to Virgil and to Homer to study classic views and to Dante and Milton to grasp the ideas of Christians of a later age. In both instances we must make allowance for "poetic license" and not take too literally much that may have originally been intended as an allegory. Allegorical teaching is not properly fictitious, it is illustrative, representative, dramatic in form, and intended to present vivid tableaux by means of

which the picture-loving multitude may be led to embrace certain moral truths which they might not so readily heed were they presented without theatrical accompaniments.

That the Greeks expected to recognize their friends in the spirit-spheres is evident from the words of Sophocles who reports the last words of Antigone: "Departing I strongly cherish the hope that I shall be fondly welcomed by my father, my mother, and my brother." Plato, in common with others among the greatest of Greek philosophers, endorses the Socratic doctrine, which is noble, rational and true, that one who has lived an upright life on earth has no need to fear death or aught that lies beyond it. This ancient philosophic doctrine has found its way into modern religious poetry, as witness a beautiful and highly optimistic hymn found in Unitarian and other rational, though spiritually minded, hymnals:

> "Fear ends with death, beyond it
> I nothing see but God."

Extravagant though such a sentiment may be if we seek to apply it universally,—and a sternly just spiritual philosophy may insist upon modifying it,—it is immeasurably superior to the awful reasonless outcries of the bigots and fanatics who "preach into hell" all who have not accepted their creed, or who may have wandered from the path which they in their impudence and arrogance have declared to be the only road to heaven.

Hades, or the underworld of the Greeks, was not a state or place of banishment because of sin or in consequence of any broken law in the plan of the universe; it was merely a state into which all must pass after they had completed their term of physical existence upon the surface of the

earth, if their souls were too feeble to climb to Olympus and dwell among divinities. But we must not be unmindful of the important part played by the irrepressible idea of retribution for all righteousness and for all iniquity which is formed in the very essence of human nature, and which blossomed forth in Greece in a contrasting Elysium and Tartarus, the former being the blissful abode of the righteous, the latter a penal settlement for the ungodly.

The distribution of poetic justice as set forth in the Plays sometimes borders on the ludicrous and reminds us of burlesque, precisely as we can scarcely avoid laughter when remembering some of the fantastic mediæval means employed to teach moral lessons and lead the illiterate to forsake their vices and pursue a path of virtue. As accommodations to an undeveloped mental condition on the part of the "vulgar" these representations may be pardonable, but we must seek far beyond them to discover the higher ideas of the learned æsthetic Greeks, whose extreme culture is to this day universally acknowledged. There can be little doubt that the gods and goddesses of Greece and Rome were glorified heroes and heroines who had been, to use a Christian phrase, "canonized as saints" and afterwards promoted to the rank of deities, though there is also a decidedly astronomical element in all mythology.

Ignatius Donelly, in his interesting book "Atlantis," declares that the Greek divinities were founded upon the rulers of Poseidon, that latest fragment of a once enormous island-continent over which the Atlantic waters for many millenniums have rolled. Be this as it may, mythology distinctly reveals to us a popular belief in communion with individual beings who had once lived on earth, and who still retained the distinctive features of their respective individu-

alities, but as astronomical elements are found in every theological and theosophical system, we find the names of the different planets given to divinities and attributes ascribed to them not unlike those which modern astrologers assign to Jupiter, Saturn, Venus, Mars and Mercury when they engage in casting and reading horoscopes. Turning to Ovid, we find him summing up the cream of Greek and Roman thought concerning the hereafter in the following illuminating words, which clearly show that differing planes of existence were acknowledged and that the fate of the lower was not ever confounded with the destiny of the higher.

> "Terra tegit carnem; tumulum circumvolat umbra;
> Oreus habet manes; spiritus astra petit."

A free translation of which may read,

Earth hides the flesh; the shade flits round the tomb;
The image is received by the underworld; the spirit seeks the stars.

Euripides declares that each element in man seeks affinity with its own; thus comes the saying, "the body to the ground; the spirit to the ether." Sublime indeed are many classic accounts of the promotion of ennobled souls to rank among the gods in the Elysium. As human souls still retain distinctive individuality, they were portrayed as exercising sway over the destinies of earth, and this rational faith undoubtedly was shared by all among the truly enlightened philosophers, seers and sages of antiquity. Plotinus has told us that "Whoever has wisdom and true virtue in soul differs but little from superior beings, in this alone being inferior to them—that he is in body." Such an one dying may therefore say with Empedocles,

"Farewell! A god immortal now am I." Vespasian in his expiring moments said, "I shall soon be a god." These and many more expressions of similar character easily culled from the riches of the classic treasure house, must prove beyond dispute that the pure, upright and valorous of earth had no doubt as to their reception among divinities when they had finished their earthly course and passed on to their inevitable reward.

Among devoted friends between whom the bond of friendship has been extremely strong, though one has been manifestly intellectually and morally the superior of the other, fears have been expressed lest the apotheosis of the heroic one should completely banish him from the society of his less-developed comrade who could not be transported to the "Blessed Isles." In many such instances a hero is said to have voluntarily foregone his beatification that he might still remain united with the companion to whom he was devotedly attached. In esoteric confraternities where the Mysteries of Eleusis are fully understood, the praise of this voluntary self-immolation for the sake of another is highly extolled and the declaration is made that whosoever makes this voluntary sacrifice is not only not deprived of his own merited exaltation, but is enabled to so minister from the Elysium to his friend for whom he wished to sacrifice his own promotion that his friend is soon redeemed from the land of shades and entitled to join him in the bliss of Paradise.

Though the barbaric notion is not absent from classic literature that Elysian rewards are bestowed arbitrarily by gods upon their favorites, this crude and decidedly unjust opinion must not be taken as other than a corruption of the classic faith, and it was always discountenanced, and

often vehemently inveighed against, by moral teachers who unanimously insisted that all happiness and glory in the hereafter resulted solely from virtuous life. Seneca satirized in the most biting language what he considered a demoralizing doctrine and travestied the supposed deification in the future life of those who were not worthy of such distinction, even going so far as to sarcastically describe the reception of Claudius among celestial "pumpkins." Pindar, the glorious Theban lyrist, takes cheerful views of the state of the departed in general, though he never fails to draw a sharp and equitable line of demarcation between the righteous and the insincere after their exit from mortal bodies. In the various dialogues of Plato many different doctrines are reviewed, but we may reasonably believe that the teachings of his illustrious preceptor, Socrates, were those which he really accepted and transmitted to the world.

It cannot be disputed that Plato has expressed a firm religious and philosophical faith in the immortality of the soul, his thoughts, indeed, were constantly directed to this transcendent theme, and such pure meditations had a great effect upon his wise and useful life. Plato's faith rested not alone or chiefly upon traditional doctrines but upon metaphysical reasonings, in which he took elaborate delight. The sincerity of his reasoning is self-evident as he always seeks to draw practical inferences which tend to ennoble conduct and lead his pupils to live more sanely and seriously than though they had been bereft of their counselor's sage precepts. Plato's philosophy is at times obscure but it is always moral and his teachings concerning reëmbodiment are fully up to the standard of many modern Theosophical deliverances. The soul is always

essentially pure, only its vesture can be soiled or muddy. The physical body is sometimes alluded to as a prison-house and the whole material world to a place of humiliation, which is in direct contrast with the materialistic theory, very prevalent in Plato's day, that this external world is the place of joy and blessedness and the state beyond death a dreary unlighted wilderness in which the waning shades of the departed gradually lose all consciousness and eventually pass into extinction.

The immense variety of views entertained by ancient Greeks and Romans were no more numerous and conflicting than those put forward at the present time, for this enlightened twentieth century, with all its boasted culture and refinement, has not outgrown materialism on the one hand or ecclesiastical fanaticism on the other, though both are surely and rapidly declining. Present day spiritual revelations do not serve entirely to dispel confusion, indeed they sometimes seem to add to it, though to the really thoughtful examiner of the many diverse communications alleged to proceed from "departed spirits" the conflict of statement is only superficially apparent.

We cannot presume that all who pass from earth to spirit-life are equally enlightened or that all share identical experiences, nor can we suppose that messages from spirit-spheres are always accurately transmitted or correctly interpreted. Now, as in days of old, there must be an immense amount of difference in the condition of souls who have "crossed the border" even as there is practically incalculable difference between one state of humanity and another here on earth. Again and yet again are we compelled to reiterate the just and solemn truth that dropping a physical body does not transform a character, and no

belief in vicarious atonement can produce results in the hereafter which it certainly does not produce on earth.

Stern yet loving is the decree of Deity made manifest in all worlds equally. As the individual sows so must the individual reap. It is a matter of small moment whether we agree or not as to the means whereby the law of equity is universally fulfilled, but to acknowledge that law and trust undoubtingly in its universal fulfilment is to equip ourselves with a moral philosophy which will stand the test of every assault that can ever be made upon it.

How far Plato in the "Phædo" has given us an all-satisfying philosophy of life we leave our readers to decide among themselves by supplementing these meditations of our own with a portion of one of the finest dialogues which the famous Grecian sage has transmitted to posterity.

Socrates is preparing to quaff the hemlock and in view of an almost immediately impending change of state, from earth to spirit life, discourses thus among his friends who have remained faithful to their teacher to the last, despite every calumny and every blast of persecution.

"Answer me, then," he said, "what that is which, when it is in the body, the body will be alive?"

"Soul," he replied.

"Is not this, then, always the case?"

"How should it not be?" said he.

"Does the soul, then, always bring life to whatever it occupies?"

"It does indeed," he replied.

"Whether, then, is there anything contrary to life or not?"

"There is," he replied.

"What?"

"Death."

"The soul, then, will never admit the contrary of that which it brings with it, as has been already allowed?"

"Most assuredly," replied Cebes.

"What, then? How do we denominate that which does not admit the idea of the even?"

"Uneven," he replied.

"And that which does not admit the just, nor the musical?"

"Unmusical," he said, "and unjust."

"Be it so. But what do we call that which does not admit death?"

"Immortal," he replied.

"Therefore, does not the soul admit death?"

"No."

"Is the soul, then, immortal?"

"Immortal."

"Be it so," he said. "Shall we say, then, that this has been now demonstrated? or how think you?"

"Most completely, Socrates."

"What, then," said he, "Cebes, if it were necessary for the uneven to be imperishable, would the number three be otherwise than imperishable?"

"How should it not?"

"If, therefore, it were also necessary that what is without heat should be imperishable, when any one should introduce heat to snow, would not the snow withdraw itself, safe and unmelted? For it would not perish; nor yet would it stay and admit the heat."

"You say truly," he replied.

"In like manner, I think, if that which is insusceptible of cold were imperishable, that when anything cold ap-

proached the fire, it would neither be extinguished nor perish, but would depart quite safe."

"Of necessity," he said.

"Must we not, then, of necessity," he continued, "speak thus of that which is immortal? if that which is immortal is imperishable, it is impossible for the soul to perish, when death approaches it. For, from what has been said already, it will not admit death, nor will ever be dead; just as we said that three will never be even, nor, again, will the odd; nor will fire be cold, nor yet the heat that is in fire. But some one may say, what hinders, though the odd can never become even by the approach of the even, as we have allowed, yet, when the odd is destroyed, that the even should succeed in its place? We could not contend with him who should make this objection that it is not destroyed, for the uneven is not imperishable; since, if this were granted us, we might easily have contended that, on the approach of the even, the odd and the three depart; and we might have contended in the same way with respect to fire, heat, and the rest, might we not?"

"Certainly."

"Wherefore, with respect to the immortal, if we have allowed that it is imperishable, the soul, in addition to its being immortal, must also be imperishable; if not, there will be need of other arguments."

"But there is no need," he said, "so far as that is concerned; for scarcely could anything not admit of corruption, if that which is immortal and eternal is liable to it."

"The deity, indeed, I think," said Socrates, "and the idea itself of life, and if anything else is immortal, must be allowed by all beings to be incapable of dissolution."

"By Jupiter!" he replied, "by all men, indeed, and still more, as I think, by the gods."

"Since, then, that which is immortal is also incorruptible, can the soul, since it is immortal, be anything else than imperishable?"

"It must, of necessity, be so."

"When, therefore, death approaches a man, the mortal part of him, as it appears, dies, but the immortal part departs safe and uncorrupted, having withdrawn itself from death?"

"It appears so."

"The soul, therefore," he said, "Cebes, is most certainly immortal and imperishable, and our souls will really exist in Hades."

"Therefore, Socrates," he said, "I have nothing further to say against this, nor any reason for doubting your arguments. But if Simmias here, or any one else, has anything to say, it were well for him not to be silent; for I know not to what other opportunity beyond the present any one can defer it, who wishes either to speak or hear about these things."

"But, indeed," said Simmias, "neither have I any reason to doubt what has been urged; yet, from the magnitude of the subject discussed, and from my low opinion of human weakness, I am compelled still to retain a doubt within myself with respect to what has been said."

"Not only so, Simmias," said Socrates, "but you say this well; and, moreover, the first hypotheses, even though they are credible to you, should nevertheless be examined more carefully; and if you should investigate them sufficiently, I think you will follow my reasoning as far as it

is possible for man to do so; and if this very point becomes clear, you will inquire no further."

"You speak truly," he said.

"But it is right, my friends," he said, "that we should consider this—that if the soul is immortal, it requires our care not only for the present time, which we call life, but for all time; and the danger would now appear to be dreadful if one should neglect it. For if death were a deliverance from everything, it would be a great gain for the wicked, when they die, to be delivered at the same time from the body, and from their vices together with the soul; but now, since it appears to be immortal, it can have no other refuge from evils, nor safety, except by becoming as good and wise as possible. For the soul goes to Hades possessing nothing else than its discipline and education, which are said to be of the greatest advantage or detriment to the dead, on the very beginning of his journey thither. For, thus, it is said that each person's demon who was assigned to him while living, when he dies conducts him to some place, where they that are assembled together must receive sentence, and then proceed to Hades with that guide who has been ordered to conduct them from hence thither. But there having received their deserts, and having remained the appointed time, another guide brings them back hither again, after many and long revolutions of time. The journey, then, is not such as the Telephus of Æschylus describes it; for he says that a simple path leads to Hades; but it appears to me to be neither simple nor one, for there would be no need of guides, nor could any one ever miss the way, if there were but one. But now it appears to have many divisions and windings; and this I conjecture from our re-

ligious and funeral rites.[1] The well-ordered and wise soul, then, both follows, and is not ignorant of its present condition; but that which through passion clings to the body, as I said before, having longingly fluttered about it for a long time, and about its visible place,[2] after vehement resistance and great suffering, is forcibly and with great difficulty led away by its appointed demon. And when it arrives at the place where the others are, impure and having done any such thing as the committal of unrighteous murders or other similar actions, which are kindred to these, and are the deeds of kindred souls, every one shuns it and turns away from it, and will be neither its fellow-traveler nor guide; but it wanders about, oppressed with every kind of helplessness, until certain periods have elapsed; and when these are completed, it is carried, of necessity, to an abode suitable to it. But the soul which has passed through life with purity and moderation, having obtained the gods for its fellow-travelers and guides, settles each in the place suited to it."

The foregoing extracts are taken verbatim from a literal translation of Plato's "Phædo" made by Henry Cary, M. A., Worcester College, Oxford, England, and contained in a very convenient edition of ancient masterpieces entitled "Pocket Literal Translations of the Classics" issued by David McKay, Publisher, Philadelphia.

[1] It is difficult to express the distinction between ὅσια and *νόμιμα*. The former word seems to have reference to the souls of the dead; the latter, to their bodies.

[2] Its place of interment.

CHAPTER IX

HINDU CONCEPTIONS OF THE SOUL AND ITS IMMORTALITY

THOUGH during recent years Europe and America have been flooded with Oriental teachers, and translations of Sanskrit literature have been industriously and widely disseminated, the enormous variety of views entertained in eastern Asia concerning all spiritual problems is so bewildering that India and Ceylon, chief centres respectively of Brahmanism and Buddhism, are still storehouses of an immense amount of knowledge as yet unappropriated and uncomprehended in the West. Max Müller styled the "Rig Veda" the oldest book in the world, and it may be clearly seen by all who are attempting to fathom Oriental philosophy, that Vedic teachings lie at the root of almost every modern philosophic system. India has always been a land of entrancing mystery which only the very keenest among Anglo-Indians have ever sought to penetrate.

British rule in India has been something of a blessing, and it may have saved the country from a far worse fate; but the average Briton, until quite recently, even when fairly, and sometimes highly educated, has taken so contemptuous a view of the religion of all "heathen" peoples that he has regarded India only as a field for missionary effort, not as a school in which all peoples may profitably study the foundations of religion and philosophy.

The Sacred Books of the East are now fairly accessible to the reading public the world over, and ever since Max

Müller lectured in Westminster Abbey, by invitation of Dean Stanley in 1870, the stupid prejudice which formerly existed against Oriental doctrines and religious practices has, in some measure, subsided even among the most conservative Christians. Much more recently the work of the Theosophical Society, and in a very marked degree the lectures and writings of Annie Besant, who always commands a large and attentive hearing, has served to dispel much of the gloom and misrepresentation which formerly hung like a funeral pall over the spiritual and intellectual treasures of the mighty East.

Brahmanism and Buddhism are the two great aspects and embodiments of Oriental religion and philosophy which naturally receive the largest share of popular attention. These are not at root antagonistic; for, as Sir Edwin Arnold clearly proved in his magnificent poem "The Light of Asia," Gautama the Buddha was not an iconoclast who sought to destroy the Brahmanic faith, but a reformer whose sole aim was to purify it. The caste system, which seems an integral part of Brahmanism, is not the wholly objectionable thing which many of its traducers still imagine it to be. It is indeed essentially quite reasonable, though liable to gross corruptions; and against perversions of it, and against such only, did the hero of "the Great Renunciation" forcibly protest. The Absolute Being Para-Brahm, being beyond all related definition,—and all peoples demand some concrete views of Deity,—we find three expressions of Infinite Life, called Brahma, Vishnu and Siva, prominent in Indian theology; as we find Osiris, Isis and Horus in Egypt, and Father, Son and Holy Spirit in Christendom. "Three Persons and one God" seems to be the first endeavor on the part of

religious leaders to put into something like intelligible phrase the idea of one Supreme Being manifesting in a threefold manner—as Creator, Preserver and Transformer.

The ancient symbols of the Circle and the Triangle are common alike to India and Egypt; indeed we find them everywhere, the former intended to denote the Infinite-Eternal and the absolute immortality of life itself; the latter intended to deal with manifested Being in measure comprehensible by human faculties.

Sir Monier Williams, whose work on Hinduism has been published by the British Society for Promoting Christian Knowledge, has very frankly stated that the primal doctrine of Brahmanism is one Infinite Eternal Spirit. All that seemingly exists separate from that Spirit is illusion. This statement should not be taken to mean that there can be no individual existences distinct one from the other; but, though they are distinct, they are essentially inseparable one from the other and are all derived from the Infinite One. We may well remember the words of Mabel Collins in "Light on the Path" where she informs her readers that "Kill out the sense of separateness" is a direction given to all who are seeking to enter within the charmed circle of Eastern (esoteric) wisdom.

Annie Besant, in "A Study in Consciousness," throws much light on the true significance of such a precept, and employs many telling illustrations to elucidate the Oriental idea of unity expressed in multiplicity. Readers of Swedenborg will be quite familiar with this distinction between "separateness" and "distinctness" upon which the illumined seer and sage of Sweden voluminously dwells. "God is the First (original) of every man" is one of

Swedenborg's highly important declarations; and we must not forget that he tells us that many thousands of years before his time there were those on earth who knew and treasured the holy truths which he was commissioned to redeliver to mankind in the eighteenth century in Europe. In Great Tartary he says a portion of the "Ancient Word" remains concealed, and he informs us that as the world grows more and more enlightened, as a new dispensation of truth advances on its way, long hidden mysteries will be revealed for the edification of humanity at large.

Brahmans and Buddhists alike conceive of the universe on a gigantic scale, and not only are their ideas of size, but also their ideas of time, magnificent. Mount Meru rises to a height of two million miles from the centre of the earth. On its summit is the abode of Brahma, occupying a space of fourteen thousand leagues, surrounded by the splendid dwellings of celestial regents. Between Meru and the extreme circumference of the earth are seven concentric circles of rock; between these are continents and seas. We might easily go on to paint a wondrous picture of glories and horrors, all contained within this vast expanse, were it our purpose to give to our readers a detailed account of how Oriental imagination has pictured forth its concepts of this universe (one out of a countless multitude of universes) in which we are now abiding,—and through it all a moral purpose runs. But we have no space for such enormous wealth of detail, nor do we undertake to decipher so many graphic hieroglyphics or attempt to point the special lesson which each sublime romantic tale is designed to teach. Suffice it to say that the cosmology and cosmogony of India are so intricate and wonderful, and withal so well in keeping with the latest

findings of Western astronomers, that when stripped of picturesque imagery and translated into the sober prose of English speech, we might well accept the claim to supernal wisdom made for the original authors of the Vedas by those who firmly believe that India's sacred literature and immensely ancient traditions embody a system of science and philosophy unequaled elsewhere on earth.

Brahmans and Buddhists alike, sharing faith in an illimitable cosmos, declare that gods, men, demons and every form of animal life occupying a countless host of worlds, all constitute one family. The totality of animated existences, from glorious Indra to the most insignificant insect, constitute one vast fraternal race. We read in the Vishnu Parana: "The Universe, this whole egg of Brahma, is everywhere teeming with living creatures, all captives in the chain of acts." "Elder Brethren of the Race" is the appropriate title often given to Masters and even to Devas (the shining ones) by modern students of Asiatic philosophy, which, when delivered from the shackles of repugnant superstitions with which it is even yet deeply shrouded, will be found to contain a doctrine of Cosmic Consciousness satisfactory to head and heart alike.

The vexed question of the transmigration of souls from body to body until Nirvana is attained, must be considered under two widely differing aspects. With popular credulity we are all measurably familiar, and we can well credit the tale told by H. P. Blavatsky, in her book of travels entitled "In the Caves and Jungles of Hindustan," where she describes an ignorant family mourning over the incarnation of the soul of a member of that family in the body of a vampire bat. Wild, foolish, and repugnant though such superstitions are,—and no one works to abolish them

more earnestly than intelligent Theosophists who make a special study of Oriental philosophy,—even such a fate for a human soul is mild and merciful indeed when contrasted with belief in endless misery; for a bat will die in a few years, if it be not killed prematurely, and then the temporarily imprisoned human soul is liberated and allowed another opportunity to pursue an onward way. Such beliefs are, however, exclusively the property of the ignorant and form not any portion of the faith of the learned in Hindustan. This H. P. Blavatsky most positively declares, and Colonel Olcott, president of the Theosophical Society, whose headquarters are at Adyar, has many times confirmed this declaration. James Freeman Clarke, in his splendid treatise on "Ten Great Religions," suggested that the right interpretation of transmigration was evolution. In a "backward cipher" the scientific knowledge of Eastern Asia has been often written; so that when we reverse the order of the literal statement we shall not look forward to incarceration in the bodies of lower creatures, but shall look backward down the ages and trace the life-tide ever rising higher and higher through the mineral, vegetable and animal kingdoms up to man; then on from stage to stage in human development till at length the progressing spiritual entity clothes itself in garments of celestial glory and manifests as a bright shining Deva, as far beyond the highest human stage with which we are acquainted on earth as that stage is superior to the lowest type of savage.

India's ancient philosophy is indeed intricate, but its intricacies are practically unavoidable, for it aims at nothing less than a definition of the universal Cosmos. We advise our readers to peruse "The Ancient Wisdom" and "A Study in Consciousness," two wonderful books by

Annie Besant, if they are desirous of gaining further insight into the mysteries of Oriental philosophy. Mrs. Besant's works are quite profound, and at the same time sufficiently popular in style to commend her writings to the attention of all seriously disposed people, particularly to all such as wish to know how a studious Englishwoman, who was for many years a public exponent of Materialism, has found in Indian lore a satisfactory answer to all her doubts and cavilings. We do not wonder that many travelers in the East, not excepting some who are highly intelligent, have supposed that Brahmans and Buddhists alike look forward to the ultimate obliteration of all individualized existence; but such a view is not taken by those who penetrate deeply into Oriental doctrine. A single Sanskrit term, *Para-Nirvana*, is sufficient to prove that *Nirvana* cannot mean extinction of individual life, or there could be no state beyond; and *Para* means a higher state. When, in the Christian Scriptures, we read of a condition of blissful existence in *Paradise* which "eye has not seen, ear has not heard, and the heart of man has not conceived," we are confronted with a truly Oriental concept, and a thoroughly reasonable one; for nothing can be more absurd than to suppose that those spheres of existence which immediately encircle, and also interpenetrate, this earth, and are the present dwelling places of the vast multitude of excarnated human entities who constitute the unseen population of this globe, are the ultimate abiding places of humanity, or that they represent or can make manifest anything higher or larger than the *next* state, the immediately succeeding link in the mighty chain of progressive individual existence which follows directly upon physical disbodiment.

Though the idea of reincarnation pervades all Hindu literature, there is no mistaking the fact that all Hindu philosophers have spoken of a glorious condition when the soul shall be no longer chained to the "wheel of change." Births and deaths and rebirths are necessary until all lessons have been learned which incarnations can teach, until the soul has become so fully purified from carnal desires and selfish purposes that it is no longer attracted earthward.

But, even when it has fulfilled its allotted tasks, assigned to it by these benevolent "Fires of the Kosmos" and "Lords of Karma" who superintend all the winding paths of man's terrestrial existences, the soul may then, if it so wills, incarnate voluntarily on a mission of good will to humanity, making a voluntary renunciation of the bliss to which it is entitled, and plunging again into the vortex of the earthly maelstrom that it may teach, heal and bless those who are yet struggling on lower rungs of the ladder of attainment. Such is the motive which brings to earth a Messiah or Avatar. Christ, "emptying himself of his glory" and descending to earth to save humanity, is a very familiar thought among all who are diligent students of Asia's profound philosophies. Christians, particularly if they are intelligent Universalists, may do much good in India and help to lift the native populations out of the dreary apathy into which millions have sunk, and out of the superstitions which a degraded form of religion has tolerated if not actually fostered; but missionaries from the West must never forget that they are ministering among a people whose traditions are filled with the noblest ethical precepts, which need only to be revived and restated, not to be supplanted by the jargon of an alien creed.

When perusing much of the accessible literature which

attempts to explain Hindu philosophy and makes quotations from the Vedas, Puranas, and other venerable tomes, we are reminded of beautiful pictures executed by truly great masters (such as we often find in Italy), blackened by candle-smoke, festooned with cobwebs, overlaid with dust and grime, but only needing restoration by a cleansing process which shall remove accumulated débris to show themselves anew in pristine glory, as they first appeared when the great artists who produced them had finished their exquisite work. Slowly, but surely, the West is beginning to understand the East, and with the certain downfall of sacerdotal assumptions and ecclesiastical fallacies in Christendom, revised philosophies which do indeed interpret the universe both spiritually and rationally will come prominently into view and take the places now being left vacant by the decline of dogmas which the intelligence of Europe and America has certainly outgrown. We need not attempt to vouch for figures, all of which may have a symbolic and esoteric meaning, but even when we are told that four billion, three hundred and twenty millions of years constitute a day of Brahma, during which a manifested universe exists, and that this is followed by a Night of Brahma, during which it sleeps, we can only exclaim that such stupendous periods agree far more with the findings of modern astronomers than did the ridiculously small numbers, extending only to a few thousand years, which our forefathers believed marked correctly the duration of a solar system, because they took every word in Genesis literally and had no knowledge whatever of the figurative style in which all Oriental books are written.

Hindu philosophy is centred in the idea of *Karma*, which is relentless equity, allowing no place for such par-

don, forgiveness or vicarious atonement as the orthodox Christian world delights to picture; but stern and unrelenting though the Karmic law appears, it is truly described by Sir Edwin Arnold in those memorable words—"the heart of it is love," which should never be forgotten by any who seek to penetrate its august mysteries. The most orthodox of Christians love the beautiful text from the first of John's Epistles—"*God is love*," but such words are a mockery in the ears of heart-stricken mourners, who have been newly bereft of some beloved friend who has passed into the unseen state "unconverted" or "unregenerate," for a wicked belief in endless misery does not tolerate even a hope that such poor souls shall ever be released from misery. "God has decreed otherwise" is the blasphemous utterance of many a deluded and deluding preacher, who controverts what Tennyson expressed as "the larger hope." Though so frightful a doctrine is not nearly so common as it used to be, it is still preached, particularly at revival and mission services, but never with any permanently good effect. If all Christians were Universalists we could listen in complacent silence to their attacks on some aspects of Oriental philosophy, and even then we would mildly suggest that there is something yet to be learned from Asia, but the most savage attacks upon the allied doctrines of Karma and Reincarnation have come from types of missionaries into whose darkened minds the light of Universalism has never shone. It may not be pleasant, while the suffering lasts, to pay the penalty due to one's misdeeds, but the result is well worth all that it has cost to reach it; this the Christian New Testament, equally with Hindu Scriptures, unequivocally declares.

Many Spiritualists antagonize the thought of reëmbodi-

ment, while others fervently proclaim it, but all teach retribution and progressive elevation. We may dispute over ways and means, but we can all agree on one point, viz., that as we sow we reap. The law of sequence (Karma) does not permit of inequity in the universe. All is adjusted perfectly throughout the immensely complicated scheme of worlds of which this earth is one. This is a teaching common to Spiritualism and to Theosophy, and its roots are deeply grounded in ancient Oriental doctrines.

Our attention having frequently been called to the necessity of having clear English equivalents for Sanskrit terms which are now often freely mentioned among students of spiritual philosophy, and wishing to present our readers with as clear and concise an outline as possible of Hindu teaching, we have drawn the following interpretations from "A Study in Consciousness" by Annie Besant (Theosophical Publishing Society) in the hope that the few extracts we have taken the liberty to make from that erudite volume will lead many of our readers to procure and study it themselves. Though the sub-title of the book is "A contribution to the Science of Psychology," it is widely different, alike in tone and subject matter, from works on psychology in general, as it is based on Hinduism, and then branches out into all the many fields which Materialists equally with Theosophical psychologists seek to study. Mrs. Besant says "We have learned that the matter in a solar system exists in seven great modifications, or planes. On three of these, the physical, emotional (astral) and mental—often spoken of as the three worlds—the well-known Trilokî or Tribhunanam of the Hindu cosmogony is proceeding the normal evolution of humanity. On the next two planes, the spiritual—those of wisdom and power,

the Buddhic and the Atmic—goes on the specific evolution of the Initiate, after the first of the Great Initiations. These five planes form the field of the evolution of consciousness, until the human merges in the divine. The two planes beyond the five represent the sphere of divine activity, encircling and enveloping all, out of which pour forth all the divine energies which unify and sustain the whole system. They are at present entirely beyond our knowledge, and the few hints that have been given regarding them probably convey as much information as our limited capacity is able to grasp. We are taught that they are the planes of Divine Consciousness, wherein the Logos, or the divine trinity of Logoi, is manifested and wherefrom He shines forth as the Creator, the Preserver, the Dissolver; evolving a universe, maintaining it during its life-period, withdrawing it into Himself at its ending. We have been given the names of these two planes: the lower is the Anupadâka, that wherein no vehicle has yet been formed; the higher is the Adî; the first, the foundation of a universe, its support, the fount of its life. We have thus the seven planes of a universe, a solar system, which, as we see by this brief description, may be regarded as making up three groups: 1. The field of Logic manifestation only. 2. The field of super-normal human evolution, that of the Initiate. 3. The field of elemental, mineral, vegetable, animal and normal human evolution. We may tabulate these facts thus:

1. Adî 2. Anupadâka	I. The field of Logic manifestation only.
3. Atmic 4. Buddhic	II. The field of super-normal human evolution.

5. Mental	)	III. The field of elemental, mineral,
6. Emotional	{	vegetable, animal, and normal human
7. Physical	)	evolution.

As we are indebted to Mrs. Besant for this summary of Hindu teaching concerning the system of worlds in which we are at present living, she in turn acknowledges indebtedness to a Sanskrit manuscript called *Pranana-vâda.* Here we have a very ancient and truly profound exposition of the seven states, or spheres, which are continually being mentioned in connection with spiritual existence. The number seven is the number of the system to which this earth belongs, and throughout all sacred literature, and persistently in spiritualistic statements does this number appear. In the first chapter of Genesis the work of Elohim is accomplished in six periods of activity followed by a seventh period of sublime repose. In the Apocalypse there are seven spirits of God or divine emanations from the Ineffable One, seven seals which have to be broken before the contents of the mystic book can be made known, also a rainbow about the throne, another allusion to the number seven. The Beast and the False Prophet can never attain to a higher numeral than six; therefore six hundred sixty-six, denoting imperfection of statement and failure to attain to completeness in any direction, is given as the number of all that is doomed in time to pass away. Whoever will study the Christian Scriptures side by side with Sanskrit documents will find a wonderful agreement between them, and it is surely not presumptuous to suggest that the younger have more likely drawn from the elder than that the more ancient have been copied from those of later date. Investigations of Hindu documents reveal the roots of

every doctrine which has been set forth as original with Christianity, and though perversions are found in India as well as in Europe, and we should be foolish indeed did we bow slavishly to all the theories we might pick up in India, the venerable sources whence Brahmanical and Buddhistic doctrines and institutions have sprung are truly wells of living water at which thirsty travelers may refresh themselves to-day, even as did the ancient Aryans long before that decadence set in under which degraded India has suffered for so many centuries. Though it is continually asserted by opponents of Hindu philosophy that its inculcations are mainly responsible for India's degradation, we answer emphatically *no !* though we admit that a corrupted priesthood has had much to do with the servility and despondency of a large section of India's teeming population. But Christendom cannot boast of freedom from the same blight, seeing that the beautiful teachings of the New Testament have been equally travestied and perverted, and nowhere have people been kept in greater ignorance than during some periods in Christian countries even when a dominant church has had the power in its hands to change conditions at its dictation.

Prophets and priests have always been at variance. It was Buddha the enlightened prophet who revolutionized the religion of India in his day, from 500 to 600 B. C. Not against the Vedas did he utter protest, but only against perverse practices and a falsification of the ancient faith.

The caste system of India can easily be justified and it can as easily be condemned, for there are two diametrically opposite views of caste still extant. The four great castes are all said to proceed from Brahma. The highest or ruling caste proceeds from Brahma's head ; the two inter-

mediary castes from Brahma's body; the lowest caste from Brahma's feet. At first sight it seems that such a classification necessarily leads to the exaltation of some and the humiliation of others, but a deeper study of the statement serves to dispel that illusion, because we are at once reminded that a divine body is equally good in all its parts, therefore to proceed from divine feet is to be intrinsically as holy as though one had issued from the divine head. The four great castes are intended to do distinct kinds of work in the world, and are qualified accordingly; and as all useful work is honorable, no one can be degraded or should any one be despised because he does any portion of it.

Then again, when the doctrine of reincarnation is considered it may be fairly argued that those now in the highest caste have come up through a succession of lives from the very lowest, and those now in the lowest are destined to make their way upward even to the highest. Such a doctrine is consistent with the claim of universal brotherhood, and has no connection whatever with Calvin's misconceptions of election which made the teaching of Paul hideous through such gross perversions of its meaning. We hear much of the inferior place assigned to women in India, and we are told that the Hindu Scriptures sanction female degradation. Here again we protest that only degraded notions and practices have obscured the primitive faith and practice, for if we but remember that the same soul is said to live alternately on earth in male and female bodies, it is ridiculous to assume that either man or woman can be the higher of the two. Sir Monier Williams has told us that all the gods of India have wives, and that goddesses hold equal rank with gods in Hindu mythol-

ogy. This is so, and it is equally the case with Egyptian, Greek and all other mythologic systems, though, as in the history of Judaism and Christianity, there have been times when an exclusively male priesthood has monopolized all religious functions, and never without introducing barbarity and bloodshed. There are no venerable Scriptures extant which do not give abundant evidence that men and women, in days of pristine purity, were regarded as of equal rank and dignity in the eyes of heaven and earth; we therefore rejoice in every effort made in India, as in other lands, to reinstate woman in her rightful place as man's coequal, neither higher nor lower than her brother. If we find practices in India which are revolting to our sense of equity, let us protest against them, but let us not fall into the foolish popular error of confounding decadent beliefs and customs with the original sublimities of Vedanta philosophy.

It is a noteworthy fact that the Theosophical Society, which soon after its formation in New York, in 1875, established its headquarters in India, depended more upon a woman (H. P. Blavatsky) than upon any man for the introduction of Eastern philosophy to the West, and to-day another remarkable woman (Annie Besant) is unveiling the ancient Hindu doctrines to the Occident. We are quite well aware that there are Hindus who resent and oppose the work of a woman, born in another land, who gathers disciples around her in ancient India and unfolds to them some of the mysteries of their own most venerated books; but it has never occurred in the history of any renaissance and reform that some self-interested and ultra-conservative element has not arisen to put obstacles in the path of the reformer. We must not judge Hindu phil-

osophy in its original purity by the encrustations which have long obscured it; and considering the attitude of the average Briton to the native population of India, we need not wonder that suspicion is aroused in some quarters whenever a member of the invading and conquering race appears as a friend of the ancient religion which Christian missionaries have sought in vain to overthrow. To purify from foul accretions is a noble work, and one in which enlightened people of all nations can unitedly engage; but to substitute orthodox Christianity for Hinduism will prove an impossible attempt, as the philosophic Hindu mind can never be induced to accept it. In Ceylon, where the Theosophical Society long ago established an excellent school for Buddhist girls at Colombo, the same kindly feeling has been spreading between the British and the Cinghalese which was largely promoted by Sir Edwin Arnold, whose "Light of Asia" was accepted by the chief representatives of Southern Buddhism as a truthful exposition of the Buddhist faith. To the Western intellect that well-known and greatly admired poem fails to make quite clear what Buddhists really believe concerning the destiny of the soul; but this at least is clear that they have a distinct conception of an ever-ascending life, and though there are agnostics and pessimists among them, their real faith is quite in harmony with the Unitarian declaration concerning the progress of humanity onward and upward forever. Tradition declares that Gautama reached Nirvana while yet he lived on earth, and as Nirvana only means conquest over every selfish appetite and personal desire apart from the life of others, we can readily see how easily one may believe that a true Master may have entered a state of serene blessedness, at one with all

life, and still retain individual self-consciousness in this or in any other sphere of Spiritual activity.

In the next chapter we present the views of one of the Hindu delegates to the World's Parliament of Religions, expressed in a lecture presented to us by its author, the genial Swami Vivekananda, who after returning to his native India soon peacefully quitted his earthly condition and passed into the ranks of those unseen ministers who keep faithful watch over the progress of incarnate humanity and, oftener than any of us think, inspire our efforts to reach the goal that they, with us, are still pursuing.

CHAPTER X

VEDANTA PHILOSOPHY

THE following lecture on "The Atman," by the Swami Vivekananda, delegate to the Parliament of Religions, Chicago, 1893, was originally delivered under the auspices of the Brooklyn Ethical Association, February 2, 1896, and presented to the author of this volume by the gifted lecturer, who has since departed to spirit life. In 1899 at Greenacre, a charming resort on the border line between New Hampshire and Maine, conducted by Miss Sarah Farmer (a true philanthropist) we were privileged to sit under the trees and listen to the following philosophy:

(1) *The Differentiated: Personal God.*
(2) *The Partially Differentiated: Immanent God.*
(3) *The Undifferentiated: Impersonal God.*

MANY of you have read Max Müller's celebrated book, "Three lectures on the Vedanta Philosophy," and some of you may, perhaps, have read in German, Professor Deussen's book on the same philosophy. In much that is written and taught in the West about the religious thought of India one school of Indian thought is principally represented, that which is called "Advaitism," the monistic side of Indian religion; and sometimes it is thought that all the teachings of the Vedas are comprised in that one system of philosophy. There have, however, been various phases of Indian thought, and perhaps this non-dualistic form is in the minority as compared with the other phases. From the most ancient times there have been various sects of thought in India, and, as there never was a formulated

or recognized church or any body of men to designate the doctrines which should be believed by each school, people were very free to choose their own form, make their own philosophy and establish their own sects. We, therefore, find that from the most ancient times India was full of religious sects. At the present time I do not know how many hundreds of sects we have in India, and several fresh ones are coming into existence every year. It seems that the religious activity of that nation is simply inexhaustible.

Of these various sects, in the first place, there can be made two main divisions, the orthodox and the unorthodox. Those that believe in the Hindu Scriptures, the Vedas, as eternal revelations of truth are called orthodox, and those that stand on other authority, rejecting the Vedas, are the heterodox in India. The chief modern unorthodox Hindu sects are the Jains and the Buddhists. Excepting these, the orthodox Hindu sects comprise nearly the whole of the Hindu population of India at the present time, and all admit the authority of the Hindu Scriptures, the Vedas. Some of them declare that the Scriptures are of much higher authority than reason; others, again say that only that portion of the Scriptures which is rational should be taken and the rest rejected.

They, also, form various sects. These sects were divided into three groups—the Sankhyas, the Naiyayikas and the Mimamsakas. Of these three groups two, the Sankhyas and the Naiyayikas, although they existed as philosophical schools, failed to form any sect. The one sect that now really covers India is that of the later Mimamsakas, or the Vedantists. Their philosophy is called Vedantism. All the various philosophies are based on the

Vedantas, the Hindu Scriptures, but the monists took the name to themselves as a specialty, because they wanted to base the whole of their theology and philosophy upon the Vedas and nothing else, and in the course of time they prevailed, and all the various sects of India that now exist can be referred to some form of these Vedantists. Yet these Vedantists are not unanimous in their opinions.

We find now that there are three principal variations among the sects. On one point they all agree, and that is that they all believe in God. All these Vedantists also believe the Vedas to be the revealed word of that God, not exactly in the same sense, perhaps, as the Christians or the Mahommedans believe, or the Buddhists, but in a very peculiar sense. Their idea is that the Vedas are an expression of the knowledge of God, and as God is eternal, His knowledge is eternally with Him, and so are the Vedas eternal. There is another common ground of belief; the belief in the creation in cycles; that the whole of this creation is appearing and disappearing; it is projected and becomes grosser and grosser, and that at the end of an incalculable period of time the whole thing becomes finer and dissolves, and subsides, and then comes a period of rest. Again, it begins to appear. They admit one material, which they call "akasa," something like the present ether theory of the scientists, and a power which they call "prana." About this prana they declare that by its vibration all the universe is produced. When a cycle ends, all this manifestation of nature becomes finer and finer and dissolves back to that akasa, that ether, which cannot be seen or felt, yet out of which everything is manufactured. All the forces that we see in nature, either as gravitation, or attraction, or repulsion, or as thought, as feeling, as

nervous motion—all these various forces resolve into that prana, and the vibration of that prana ceases; in that state it remains until the beginning of the next cycle. Prana then begins to vibrate, and that vibration acts upon the akasa, and all these forms are thrown out in regular succession.

The first sect about whom I want to speak to you is that which we style in India the "Dualists." The Dualists are those who believe that God, who is the Creator of the universe and its Ruler, is eternally separate from nature, eternally separate from the human soul. The souls, according to all the different theories, are eternal. God is eternal; nature is eternal; so are all souls. Nature and the souls become manifested and change, but God remains the same. According to the Dualists, again, this God is personal, in that He has qualities, not that He has body. No sect believes that God has body, only that He has human attributes; He is merciful; He is just; He is powerful; He is almighty; He can be approached; He can be prayed to; He can be loved; He loves in return, and so forth. In one word, He is a Human God, only infinitely greater than man; He has none of the evil qualities which men have. "He is the repository of an infinite number of blessed qualities"; that is their definition. This God is creating this universe out of nature. He cannot create without materials, and nature is the material out of which He creates this whole universe. Some of the Dualists are what they call the "Atomists," who believe that this nature is nothing but an infinite number of atoms, and God's will, acting upon these atoms, creates. The Vedantists deny the atomic theory; they say this theory is perfectly illogical. Sup-

posing there were atoms, according to the theory atoms must be indivisible. They are like geometrical points, without parts or magnitude, but something without parts or magnitude, if multiplied an infinite number of times, will remain the same. Anything that has no parts will never make something that has parts; any number of zeros added together will not make one single whole number. So, if these atoms are such that they have no parts or magnitude, out of such atoms the creation of the universe is simply impossible. Therefore, according to the Vedantic Dualists, there is this nature, which they call indiscreet or undifferentiated, and out of that God creates this universe. The vast mass of Indian people are Dualists. Human nature ordinarily cannot conceive of anything higher than this. We find ninety per cent. of the population of this earth of ours who believe in any religion are Dualists. All the religions of Europe and Western Asia are Dualistic; they have to be; they cannot think of anything which is not concrete. Man naturally likes to cling to that which his intellect can grasp. That is to say, he can only conceive of higher spiritual ideas by bringing them down to his own level. He can only grasp abstract thoughts by making them concrete. This is the religion of the mass of mankind all over the world. They believe in a God who is entirely separate from them, as it were, a great king, a high, mighty monarch. At the same time they make Him purer than the monarchs of the earth; they give Him all good qualities and remove the evil qualities from Him. As if it were ever possible for good to exist without evil; as if there could be any conception of light without a conception of darkness!

With all Dualistic theories the first difficulty to present

itself would be, How is it possible that, under the rule of a just and merciful God, the repository of an infinite number of good qualities, there can be so many evils in this world? This question has arisen in all Dualistic religions, but the Hindus never invented a Satan as an answer to it. All of these sects, with one accord, lay the blame on man himself, and it was easy for them to do this. How? Because, as I have just now told you, they do not believe that souls were created out of nothing. We see in this life that we shape and can form all our own future; every one of us, every day, is trying to shape to-morrow. To-day we fix the fate of to-morrow; to-morrow we will fix the fate of the day after to-morrow, and so on. It is quite logical that this reasoning can be pushed backward, too. If, by our own deeds, we shape our destiny in the future, why not apply the same rule to the past? If, in an infinite chain, a certain number of links, repeated alternately, eternally recur, then, if one of these groups be explained, we can explain the whole chain. So, in this infinite length of time, if we can cut off one portion and explain that portion and understand it, then, if it be true that nature is uniform, the same explanation must apply to the whole chain of time. If it be true that we are working out our own destiny here within this short space of time, if it be true that everything must have a cause as we see it now, it must also be true that that which we are now is the effect of the whole of the past; therefore, no other person is necessary to shape the destiny of mankind but man himself. The evils that are in this world are caused by none else but ourselves. We have caused all this evil; and, just as we constantly see misery resulting from evil actions, so we can also see that much of the existing misery in the

world is the effect of past wickedness in man. Man alone, therefore, according to this theory, is responsible; God is not to blame; He the eternally merciful Father is not to blame at all. "We reap that we sow."

Another peculiar doctrine is that every soul must eventually come to salvation. No one will be left. Through various vicissitudes, through various sufferings and enjoyments, in the end, each one of them will come out. Come out of what? The one common idea of all Hindu sects is that all souls have to get out of this universe. Neither that universe which we now see and feel or even that which we can imagine, is the right, the real one, because both are mixed up with good and evil. According to the Dualists, there is beyond this universe one where there is only happiness and only good and, what is much dearer to them, where there will be no more necessity of being born and reborn, of living and dying. No more death there; no more disease. It will be eternal happiness, where they will be in the presence of God for all time and enjoy God forever. They believe that all beings, from the lowest worm up to the highest angels and gods, will all, sooner or later, come to that world where there will be no more misery. But this world will never stop; it goes on infinitely, although moving in waves and falls. Although moving in cycles, it never ends. The number of souls that are to be saved, that are to be perfected, is infinite. Some are in plants; some are in lower animals; some are in men; some are in gods, but all of them, even the highest gods, are imperfect, are in bondage. What is the bondage? The necessity of being born and the necessity of dying. Even the highest gods die. What are these gods, again? They mean certain states, certain offices.

For instance, Indra, the king of gods, means a certain office; some soul which was very high has gone to fill that post in this cycle, and after this cycle he will be born again as man and come down, and the man who is very good in this cycle will go and fill that post in the next cycle. So with all these gods; they are certain offices which have been filled alternately by millions and millions of souls, who, after filling that office, all came down and became men. Those who do good works in this world, help others, but with an eye to reward, hoping to reach heaven or to get praise of their fellow men, must, when they die, have the benefit, the reward of these good works, so they become these gods. But that is not salvation; salvation never will come through this hope of reward. Whatever man desires the Lord gives him that. Men desire power; they desire prestige; they desire enjoyments as gods, and they get these desires fulfilled, but no effect of work can be eternal; the power of any work will be finished after a certain length of time; it may be eons, but after that it will be finished, and these gods must fall down again and become men and will be given one more chance for liberation. The lower animals will come up and become men, become gods, perhaps, again become men, or go back to animals, until will come the time when they will get rid of all this desire for enjoyment, this thirst for life, this clinging on to the "me and mine." This "me and mine," according to the Hindu sects, is the very root of all the evil in this world. If you ask a Dualist whose child this will be if it is not mine, he will say, "It is God's"; if my property is not mine, "It is God's." Everything should be held as God's.

Now, these Dualistic sects in India are great vegetarians,

great preachers of non-killing of animals. But their idea about it is quite different from that of the Buddhist. If you ask a Buddhist, "Why do you preach against killing any animal?" he says, "We have no right to take any life," and if you ask a Dualist, "Why do you not kill any animal?" he says, "Because it is the Lord's." So the Dualist says that this "me and mine" is to be applied to God and God alone; He is the only "me," and everything is His. When a man has come to that state that he has no "me and mine," when everything is given up to the Lord, when he loves everybody and is ready even to give up his life for a little animal, without any desire for reward, then his heart will be purified, and when the heart has been purified then into that heart will come the love of God, which is inherent in every soul. This God is the very centre of attraction for every soul, and the Dualist says, "If you take a needle and cover it up with clay that needle will not be attracted by a magnet, but as soon as the clay has been washed off, the needle will be attracted by the magnet." God is the magnet, and the human soul is the needle, and his evil works the dirt and dust that cover it. As soon as the soul is clear it will come by its natural attraction to God and remain with Him forever, but will remain eternally separate from God. Each soul, if it wishes, can take any form; will be able to make a hundred bodies if it wishes or to have no body at all, if it so desires. It will be almost almighty, except that it will be unable to create; that belongs to God alone. None, however perfect, can manage the affairs of this universe; that belongs to God. But all souls, when they become perfect, become happy forever and live eternally with God. This is the Dualistic statement.

One other idea the Dualists preach. They protest against the idea of praying to God, "Lord, give me this and give me that." They think that should not be done. If man must ask some material gift he should ask inferior beings for that; ask one of these gods, or the angels, or a perfected being for such things. God is only to be loved. It is almost a blasphemy to pray to God, "Lord, give me this and give me that." According to the Dualists, therefore, what a man wants sooner or later he will get, by praying to one of the gods, but if he wants salvation he must worship God. This is the religion of the masses of India.

Above them are what we call the qualified non-Dualists, with whom the real Vedanta philosophy begins. They make the statement that the effect is never different from the cause; the effect is but the cause reproduced in another form. If this universe is the effect and God the cause, it must be God Himself—it cannot be anything but that. If any nature exists separate from God Himself, it also will be infinite; so will be time and space. Thus multiplied, there will be millions of infinite and independent existences, which is not reasonable. They start, therefore, with the assertion that God is both the efficient and material cause of this universe; that He Himself is the Creator, and He Himself is the material out of which the whole of nature is projected. The word which is "creation" in your language is, in Sanskrit, exactly "projection," because there is no sect in India which believes in creation, as it is regarded in the West, a something coming out of nothing. It seems at one time there were a few that had some such idea, but they were very quickly silenced. At the present time I do not know of any sect that believes this. What

we mean by creation is projection of that which already existed. Now, this whole universe, according to this sect, is God Himself. He is the material of this universe. We read from the Vedas, "As the uranabha spider takes the thread out of his own body and draws it in, even so this whole universe has come out of that Being."

If the effect is the cause reproduced, the question is, how do we find this material, dull, unintelligent universe produced as the manifestation of God, who is not material, who is eternal intelligence? How, if the cause is pure and perfect, is the effect quite different? What do these qualified non-Dualists say? Theirs is a very peculiar theory. They say that these three existencies, God, and nature, and the soul, are One. God, is, as it were, the soul; and nature and souls are the body of God. Just as I have a body and I have a soul, so this whole universe and my soul also are the body of God, and God is the soul of my soul. Thus God is the material cause of the universe. The body may be changed—may be young or old, strong or weak—but that does not change the soul at all. It is the same eternal existence, manifesting through the body. Bodies fall off one after another, but the soul does not change. Even so this whole universe is the body of God, and in that sense it is God. But the change in this universe does not affect God. Out of this material He creates this universe, and at the end of a cycle His body becomes finer, it contracts, and at the beginning of another cycle it becomes expanded again, and out of it evolve all these different worlds.

Now, both the Dualists and the qualified non-Dualists admit that the soul is by its nature pure, but through its own deeds it is made impure. The qualified non-Dualists

express it more beautifully than the Dualists, by saying that the soul's purity and perfection become contracted and again become manifest, and that what we are now trying to do is to manfest the intelligence, the purity, the power which is natural to the soul. Souls have a multitude of qualities, but not that of almightiness or all-knowingness. This is the nature of the soul. It has become contracted through past misdeeds, every wicked deed contracts the nature of the soul, and every good deed expands the nature of the soul, and these souls are all part of God. "As from a mass of fire millions of sparks fly, of the same nature, the same ingredients, yet not the same, so even from this infinite Being, God, these souls have come. Each has the same nature, yet not the same." Each has the same goal. The God of the qualified non-Dualists is also the Personal God, the repository of an infinite number of blessed qualities, only He is interpenetrating everything in the universe. He is immanent in everything and everywhere, and where the Scriptures say that God is everything they say that that means that God is interpenetrating everything, not that God has become the wall, but that God is in the wall. There is not a particle, not an atom in the universe where He is not, both internal and external. The souls are all limited; they are not omnipresent; each soul is very, very limited, but they get expansion of their powers and become perfect. No more is there birth and death for these souls; they live with God forever.

Now we come to the Advaitist, the last, and what we think the fairest flower of philosophy and religion that any country in any age has produced, where human thought attains its highest expression and even goes beyond the mystery which seems to be impenetrable. This is the non-

Dualistic Vedantism. It is too abstruse, too elevated to be the religion of the masses. Even in India, its birthplace, where it has been ruling supreme for the last three thousand years, it is not able to permeate the masses. As we go on we will find that it is difficult for even the most thinking man and woman in any country to understand Advaitism. We have made ourselves so weak; we have made ourselves so low. We may make great claims, but we naturally want to lean on somebody else. We are like little, weak plants, always wanting a support. How many times I am asked for a "comfortable religion"; very few ask for the truth. Fewer still dare to learn the truth, and fewest of all dare follow truth in its practical bearings. It is not their fault; it is all the weakness in the brain. Any new thought, especially of a high kind, creates a disturbance, wants to make a new channel, as it were, in the brain matter, and that unhinges the system, throws men off their balance. Then come a hundred sorts of surroundings, a huge mass of ancient superstitions, paternal superstition, class superstition, city superstition, country superstition, and beyond this all the vast mass of superstition that is innate in the human being. Yet there are a few brave souls in this world who dare conceive the truth, who dare take it up, and who dare follow it up to the last end.

What does the Advaitist declare? He says, if there is a God, that God must be both the material and the efficient cause of the universe. Not only is He the Creator, but He is also the created. He Himself is this universe. How can that be? God, the pure, the spirit, has become this universe? Yes; apparently. That which all ignorant people see, this universe, does not exist. You and I and all these things we see, what are these? Mere self-hypno-

tisms; there is but One Existence, the Infinite, the ever existing One. In that Existence we dream all these various dreams. It is the Atman, beyond all, the Infinite, beyond the known, beyond the knowable; in and through That we see this universe. It is the only reality. It is this table; It is the audience before me; It is the wall; It is everything, minus the name and form. Take the form of the table, take away the name; what remains is that It. The Vedantist does not call It either He or She; these are fictions, delusions of the human brain; there is no sex in the soul. People who are under illusion, who have become like animals, see a woman or a man; living gods do not see men or women. How can they who are beyond everything have any sex idea? Every one and everything is the Atman—the Self—the sexless, the pure, the ever blessed. It is name and form that makes the difference. It is the name, the form, the body, which are material, and they make all this difference. If you take off these two differences of name and form, the whole universe is One; there are no two, no three, but One everywhere. You and I are one. There is neither nature, nor God, nor the universe, only that One Infinite Existence, out of which, through name and form, all these are manufactured. How to know the Knower? It cannot be known. How can you see your own Self? You can only reflect yourself. So all this universe is the reflection of that One Eternal Being, the Atman, and, as the reflection falls upon good or bad reflectors, good or bad images are cast up. So, in the murderer, the reflector is bad and not the Self. In the saint the reflector is pure. The Self—the Atman—is by its own nature pure. It is the same that is reflecting itself from the lowest worm to the highest and most perfect beings,

the one Existence of the universe. The whole of this universe is One Unity, One Existence, physically, mentally, morally and spiritually. We are looking upon this One Existence in different forms and creating all these images upon it. To the being who has limited himself to the condition of man this world is what he sees. To the being who is on a higher plane of existence it may become like heaven. There is but one Soul in the universe, not two. It neither comes nor goes. It neither reincarnates nor dies, nor is born. How can it? How to die? Where to go? All these heavens and all these earths, and all these places are vain imaginations of the mind. They do not exist; never existed in the past and never will exist in the future.

I am standing here, omnipresent, eternal. Where can I go? Where am I not already? I am reading this book of nature. Page after page I am finishing and turning over, and one dream of life goes away. Another page of life is turned over; another dream of life comes, and it goes away, rolling and rolling, and when I have finished my play I let it go and stand aside, throw away the book, and the whole thing is finished. What does the Advaitist preach? He dethrones all the gods that ever existed, or ever will exist in the universe and places on that throne the Self of man, the Atman, higher than the sun and moon, higher than the heavens, more infinite than this infinite universe itself. No books, no Scriptures, no science can ever imagine the glory of that Self, that appears as man, the most glorious God that ever was, the only God that ever existed, ever exists, or ever will exist. I am to worship, therefore, none but my Self. "I worship my Self," says the Advaitist. Whom to bow down to? I salute my

Self. Whom to go to for help? Who can help me, the Infinite Being of the universe? These are fools' dreams, brain hallucinations; who ever helped any one? Never. Wherever you see a weak man, a Dualist, weeping and wailing for help from somewhere above the skies it is because he does not know that the skies also are in him. He wants help from the skies, and the help comes. We see that it comes; but it comes from within, and he mistakes it as coming from without. Sometimes a sick man is lying on his bed, and he hears a tap on the door. He gets up and opens the door. Nobody. He goes back to his bed, and again he hears the tap. He gets up and opens the door. Nobody. At last he finds that it was his own heart beating, which he interpreted as a knock at the door. Thus all this vain search after the gods above, gods of the skies, gods of the water, after it has completed the circle, comes back to the point from which it started—the human soul—and man finds that the God for whom he was searching in every hill and dale, for whom he was seeking in every little brook of water, in every temple, in little churches, in worse heavens, that God whom he was even imagining as sitting in heaven and ruling the world, is his own Self. I am He, and He is I. None but I was the God, and this little I never existed.

Yet, how could that perfect God have been in this delusion? It never was. How could a perfect God have been dreaming? He never dreamed. Truth never dreams. One cloud is there; another comes and pushes it aside and takes its place. Another comes and pushes that one out. The very question where did this illusion arise is absurd. Illusion arises from illusion alone. There will be no illusion as soon as the truth is seen. Illusion always rests upon il-

lusion; it never rested upon God, the Truth, the Atman. You are never in the illusion; it is illusion that is in you, before you. "As before the eternal blue sky clouds of various hue and color come; they remain there for a short time and again disappear, leaving it the same blue, eternally standing, even so are you, eternally pure, eternally perfect; you are the veritable gods of the universe; nay, there are not two; there is but One." It is a mistake to say you and I; say "I." It is I who am eating in millions of mouths; how can I be hungry? It is I who am working in an infinite number of hands; how can I be inactive? It is I who am living the life of the whole universe; where is death for me? I am beyond all life, beyond all death. Where to seek for freedom, for I am free by my nature? Who can make me bound, the God of this universe? What are these books for me? These Scriptures of the world are but little maps, wanting to delineate my glory, who am the only existence of the universe. Thus says the Advaitist.

"Know the truth and be free in a moment." All the darkness will vanish. When man has seen himself as one with the infinite Being of the universe, when all separateness has ceased, when all men, all women, all angels, all gods, all animals, all plants, the whole universe has been melted into that oneness, then all fear disappears. Whom to fear? Can I hurt myself? Can I kill myself? Can I injure myself? Do you fear yourself? Then will all sorrow disappear. What can cause me sorrow? I am the One Existence of the universe. Then all jealousies will disappear; of whom to be jealous? Of myself? Then all bad feelings disappear. Against whom will I have this bad feeling? Against myself? There is none in the universe but me. And this is the way, says the Vedantist, to this

knowledge. Kill out this differentiation, kill out this superstition that there are many. "He who, in this world of many, sees that One; he who in this mass of insentiency sees that One Sentient Being; he who in this world of shadow catches that Reality, unto him belongs eternal peace, unto none else, unto none else."

These are the salient points of the three steps which Indian religious thought has taken in regard to God. We have seen that it began with the Personal, the extra cosmic God. It went from the external to the internal cosmic body, God immanent in the universe, and ended in identifying the Soul itself with that God, and making one unit Soul of all these various manifestations in the universe. This is the last word of the Vedas. It begins with Dualism, goes through the qualified monism and ends in the perfect monism. We have seen, also, how very few in this world can come to the last, dare believe in it, and fewer still dare act according to it. Yet we know that therein lies the explanation of all ethics, of morality and all spirituality of the universe. Why is it that every one says, "Do good to all others"? Where is the explanation? Why is it that all great men have preached the brotherhood of mankind, and greater men have preached the brotherhood of all lives? Why is it so? Because, whether they were conscious of it or not, behind all that, through all their irrational and personal superstitions, was peering forth the eternal light of the Self, denying all manifoldness, denying that there are two existences in the universe and asserting that the whole universe is but One.

Again, the last word gave us one universe, which, through the senses we see as matter, through the intellect as souls and through the spirit as God. To the man who

throws upon himself evils, which the world calls wickedness and evil, this very universe will change and become a hideous place; to another man, who wants enjoyments, this very universe will change its appearance and become a heaven, and to the perfect man the whole thing will vanish and become his own Self.

Now, as society exists at the present time, all these three stages are necessary; the one does not deny the other; one is simply the fulfilment of the other. The Advaitist, the qualified Advaitist, does not say that Dualism is wrong; it is a right view, but a lower view. It is not wrong. It is on the way to truth; therefore, hurt none; let everybody work out his own vision of this universe, according to his own ideas. Hurt none, injure none, deny the position of none; take man where he stands, and, if you can, lend him a helping hand and put him on a higher platform, but do not injure and do not destroy. All will come to truth in the long run, "when all the desires of the heart will be vanquished, then this very mortal will become immortal"; then the very man will become God.

Comment is unnecessary. The Swami has spoken for India as well as for himself. This is a first-hand utterance of a native Hindu who has uttered faithfully the tenets of his faith. We offer as a supplement to this setting forth of Oriental philosophy some beautiful verses by a Western poet, Richard Realf, which impress us as a beautiful connecting link between the best thought of the Occident and the best thought of the Orient.

SPIRIT AND ITS EXPRESSION

Fair are the flowers and the children, but their subtle suggestion is fairer;
Rare is the roseburst of dawn, but the secret that clasps it is rarer,
Sweet the exultance of song, but the strain that precedes it is sweeter;
And never was poem yet writ, but the meaning outmastered the meter.

Never a daisy that grows, but a mystery guideth the growing;
Never a river that flows, but a majesty sceptres the flowing;
Never a Shakespeare that soared, but a stronger than he did enfold him,
Nor ever a prophet foretells, but a mightier seer hath foretold him.

Back of the canvas that throbs the painter is hinted and hidden;
Into the statue that breathes the soul of the sculptor is bidden;
Under the joy that is felt lie the infinite issues of feeling;
Crowning the glory revealed is the glory that crowns the revealing.

Great are the symbols of being, but that which is symboled is greater;
Vast the create and beheld, but vaster the inward creator;
Back of the sound broods the silence, back of the gift stands the giving;
Back of the hand that receives thrill the sensitive nerves of receiving.

Space is as nothing to spirit, the deed is outdone by the doing;
The heart of the wooer is warm, but warmer the heart of the wooing;
And up from the pits where these shiver, and up from the heights where those shine,
Twin voices and shadows swim starward, and the essence of life is divine.

CHAPTER XI

SCANDINAVIAN BELIEFS CONCERNING THE SPIRITUAL UNIVERSE

Though the old Norse mythology has become largely familiar to frequenters of modern opera,—thanks to the mighty genius of Richard Wagner, who has drawn freely from mythologic sources and endowed the old heroic tales with new life and vigor,—it was not till Marie Corelli gave us her fascinating Norwegian story "Thelma" that the people of England and America came to realize that the race of Vikings may not be yet extinct in rugged picturesque Norway, where the majestic fjords and the general sublimity of natural scenery form an appropriate background for those splendid, but tragic, beliefs and ceremonies to which Olaf and his clan still cling with undying tenacity.

We cannot study the religion and philosophy of India without becoming soon convinced that the warm, and often depressing, climate of the peninsula and its adjacent islands has had much to do with the introspective tendencies of the inhabitants. The temperature is usually high, the heat often intense, and in such conditions external existence often seems a bore rather than a blessing. Amid such surroundings has grown up a profound theosophy and also a sense of indifference to all external things, which, when carried to its extreme, has begotten distaste for all physical exertion.

In Greece, one of the loveliest countries of the earth

and blessed with a charming climate, grew up an æsthetic cult, heroic on the one hand (as in Sparta), effeminate on the other. Love of life reached its maximum point in the Greece of classic days, and this led to a distaste for the idea of any cessation of physical existence.

Norway, Sweden, and Denmark, the ancient homes of Norse mythology, differ very widely in all respects from the placid Orient and from beauteous Greece and the lovely islands of the Mediterranean; and, as Professor Tyndall was wont to declare, climate has very much to do with religious sentiment and all phases of its expression, we are not surprised to find that Scandinavia has proved the seat of a war-like faith, which, though hard and tempestuous, like the physical aspects of the country, in many of its details is by no means destitute of sterling heroic qualities which may profitably be incorporated as a much-needed backbone for many modern creeds.

Though at root all religions and philosophies are one,—for all start from the same point, viz., human endeavor to decipher the hieroglyphics and solve the riddle of the universe,—the multifarious endeavors of humanity to accomplish this herculean, and always unfinished, task have given birth to the innumerable speculations which divide the world into sects and parties, which can never be harmonized except on the basis of a truly synthetic philosophy.

Taking, as we do, a sympathetic rather than a harshly critical view of the world's many creeds and doctrines, we see good in all, but the whole of truth in none; therefore do we consider it irrational and impious to seek to convince the whole earth that one form of religious doctrine and worship is entirely true, while all other cults are

dangerous and false. When Christianity began to make headway in northern Europe it freely incorporated Norse traditions, which still prevail to some appreciable extent, even as in southern Europe this same eclectic Christianity took to itself the temples of paganism and gave the names of saints to the older gods and goddesses. The Christian church has proved extremely flexible and adaptable whenever it has been ruled by an accommodating priesthood, though whenever some few men of stern prophetic temper have held for a while the reins of command, no temporizing or conciliatory policy has been tolerated. The genial side of Christianity is soft as butter and smooth as oil, but its relentless, persecuting aspect is sharp as steel and remorseless as flame. We cannot understand so complex a system as the Christian, ranging as it does from simple Theism to revolting phases of idolatry, without tracing its many origins to the manifold earlier systems from which it freely borrowed and out of which its hybrid aspects grew.

But, protest as we may against inconsistencies, we cannot shut our eyes to the fact that human nature itself, as well as the elements all around us, are extremely inconsistent in behavior, giving rise to a belief in many conflicting deities, even though all may originally proceed from one ineffably good source and eventually make manifest the goodness of their origin. Those are not wanting who claim that Norse mythology is of Atlantean origin, and that it closely resembles the mythologies of Greece and Rome, which were derived from the same source. Those of our readers who wish to pursue this interesting question are advised to peruse "Atlantis" by Ignatius Donnelly, and also a work on the same subject of profound arch-

æological interest by Scott Eliott (Theosophical Publishing Society). It is not our immediate purpose to peer into such remote and necessarily dim origins, but simply to briefly map out a few of the leading features of the ancient Scandinavian religion which has left many a trace in those popular parts of northern Europe which afford delightful summer camping-grounds and opportunity to gaze upon the wondrous glory of the midnight sun. Dr. Alger says that "many considerations combine to make it seem likely that at an early period a migration took place from southern Asia to northern Europe, which constituted the commencement of what afterwards grew to be the great Gothic family. The correspondence of many of the leading doctrines and symbols of the Scandinavian mythology with well-known Persian and Buddhist notions, —notions of a purely fanciful and arbitrary character,— is too peculiar, apparently, to admit of any other explanation.

"But, the germs of thought and imagination transplanted thus from the warm and gorgeous climes of the East to the snowy mountains of Norway and the howling ridges of Iceland, obtained a fresh development, with numerous modifications and strange additions, from the new life, climate, scenery, and customs to which they were then exposed. The temptation to predatory habits and strife, the necessity for an intense though fitful activity arising from their geographical situation, the forceful spirit nourished in them by their actual life, the tremendous phenomena of the Arctic world around them,—all these influences break out to our view in the poetry, and are reflected by their results in the religion of the Northmen." Following this telling quotation, may we not add also that

as the spirit-world with which we are all in closest touch is the temporary home of those of our own race and kin who have recently laid off their mortal robes, we do actually receive impressions from this surrounding psychic zone which builds up still further a system of belief and practice congenial to the immediate condition of ourselves and our unseen coadjutors? That one consideration, estimated at its due worth, would almost suffice to answer the innumerable queries constantly propounded concerning the diversity of views expressed by communicating intelligences, who, in every land and to every race, have some special message to deliver which does not altogether tally with what is elsewhere received from the denizens of the world of spirits. Again and yet again are we compelled to insist that communications may be thoroughly genuine and yet at variance with each other, because the act of dropping a material body neither transforms character nor introduces the freed spirit to any greater possession of knowledge than is warranted by previous growth and aspiration.

A war-like people enter into close communion with departed warriors with whom they are in intimate affinity, and just as the Japanese now declare that warrior spirits assist them on the battle-field, and that these are often their former comrades, so did the hardy Norsemen in days of old declare the same. Valhalla, the hall of Odin, chief of Norse divinities, is pictured in the Eddas as a place of judgment as well as of glory. Some of the descriptions are martial and terrific in the extreme; spears and all instruments of war figure plenteously in Odin's magnificent, though barbarous, abode. Valiant souls, who while on earth were the heroes in distinguished

battles, are received with great honor at the celestial court; these are the elect of Odin, who causes the Valkyrs, white-clad virgins with flowing ringlets, to wait on them as cup-bearers. Every morning at cock-crow these heroes go forth to battle, and are often seriously wounded in their desperate encounters, but every evening their wounds are completely healed and they are furnished with a luxurious banquet. Such, no doubt, was regarded by the ferocious Norsemen as a blissful life in Paradise, and as they loved fighting on earth, so they conceive that they would fight in heaven.

It was from Sweden, a land in which such vivid mythologic ideas had taken abiding root, that Swedenborg came forth to give to the astonished peoples of Europe in the torpid eighteenth century his graphic delineations of many heavens and many hells all constructed upon the plan of dominant affection at their base. Valhalla contains no women, only the most valiant among heroic men; but it is by no means the whole of heaven. Vingolf, the Hall of Friendship, stands beside the Hall of the Slain, and here are troops of noble women, for there are goddesses as well as gods in Norse mythology. Then there are the still higher and far more beautiful heavens, the abode of the rarely-named Omnipresent One, the true All-Father, who will finally come forth when this manifested universe shall cease to exist, and build a new and yet more glorious one.

Concerning terms of admission to any heaven or banishment to any hell, we are told that the path to glory is only through cultivation of all the heroic virtues, while the road to infernal states is always through the practice of deceit and falsehood. Not unreasonably did those hardy people

associate strength with goodness and feebleness with vice, and in so doing they taught a doctrine in complete accord with our common word virtue, which is but a translation of the Latin *virtus*, which certainly implies both strength and courage. Those who die in arms are called the "Chosen of Odin"; all who pass from earth after lives of "despicable ease" or who die of sickness have no bright future immediately awaiting them; such souls find themselves in Hela, a gloomy cavern where there seems to be but little active misery, though there is no active joy. Perjury, adultery and murder are considered hateful crimes, and for these offenses penalties of a severe character are meted out in the future state. Stern morality, though consistent with a barbarous code, is proclaimed in Norse mythology.

As in the Zoroastrian faith, so in the Scandinavian also do we find one supreme note triumphing above all others—the ultimate destruction of evil and the everlasting perpetuity of good. There is to be a universal battle, and at the end of the "Twilight of the Gods," a term applied to the present divided creation in which light and darkness are constantly at strife, all discord will cease and harmony prevail forever.

With the quaint and peculiar superstitions of the Norsemen regarding their finger and toe nails and other minute particulars, we need not greatly concern ourselves; there is doubtless a symbolic meaning to be attached to the statement that no one should die with unpaired nails,—this probably means that no slightest duty should be neglected, for the entire life produces its result even in minutest matters.

The beautiful story of "Baldur the Good" reminds

us of many other tales of self-sacrificing heroes who willingly die that others may enjoy a larger and more glorious life. In Bohn's Antiquarian Library we find a masterly edition of Percy's translation of Mallet's "Northern Antiquities," in which the scholarly editor, Blackwell, argues with conclusive force in favor of the view we strenuously hold that the Norsemen looked forward to the ultimate glorification of the entire human race, though the virtuous in "Gimle" and the vicious in "Nastrond" would respectively experience joys and sorrows of indefinite duration previous to the glorious age of unmarred felicity which awaits the whole creation.

No writer has better described the funeral customs of the Vikings than has Marie Corelli, who shows us Thelma's father sailing out to sea in his burning ship, departing from his robe of flesh triumphantly, as his ancestors had gone before him, while the vessel burns around him, and when he has expired the ship he had loved so well sinks at once into the waves. No suicide, no thought of self-destruction mars the heroic splendor of this awe-inspiring scene. The aged warrior has grown feeble and knows that his earthly end has come. Not till it is evident that his moments are rapidly nearing their close does he call upon his ever faithful attendants to bear him to his ship; then, when the life within his frame flickers so feebly that at any instant it may expire, he gives the order that the ship put out to sea and be ignited, and the brave soul has left its earthly tenement before it is possible that the blazing vessel can sink into the ocean. Cremation, rather than burial, has always been the choice of heroic peoples. To bury the dead into the ground is to pollute the earth, and endanger the health of the living, and it seems to encourage

and perpetuate materialistic and gruesome practices which encourage mental morbidity as well as physical disease. The crematories of to-day in all civilized countries, which are rapidly supplanting burial grounds or cemeteries, are not only highly sanitary and therefore most commendable, they are also calculated to do much to end the necromantic rites, and the hideous beliefs connected with them, which invariably cluster around a place of interment. Not every one would like to see a beloved parent go out to sea in a ship of flame, knowing that his flesh had descended into the depths of the ocean, whether buried or otherwise; but so romantic an ending of the earthly career was only intended for the naval warriors even in the old Norse days. The sea-kings were not the only heroes, and amid the snows of Norway many another type of warrior was buried with his splendid horse and all the accoutrements of battle. Thomas Carlyle summed up his glowing description of the old Vikings in these majestic words: "Worthily bury the old hero at once in the sky and in the ocean." No doubts were entertained by their survivors that these men of valor and renown entered upon a glorious life beyond and still took interest in the affairs of earth, a faith which has persisted through all ages and lives to-day unquenchably in the inmost heart of our humanity.

CHAPTER XII

ETRUSCAN VIEWS OF THE FUTURE LIFE

Among ancient peoples who have long since ceased to figure among the active nations of the earth, the inhabitants of old Etruria have left the most copious monumental records of their spiritual faith behind them. Written annals we cannot consult, for these have not been discovered; but Etruscan sepulchres remain, and from these we can gather an immense amount of curious and satisfactory information. Monuments are often far older than documents, and frequently much more reliable, as they are not so subject to transcription and interpolation, a fate which has befallen a large portion of the comparatively ancient manuscripts now placed at our disposal.

The Etruscan tombs are hewn out of the living rock of cliffs and hills: they therefore bid long defiance to the ravages of time and storm; and though many millennia old, still remain in so good a state of preservation that they are easily deciphered by any visitors provided with the necessary scholarly equipment.

Etruscan burial places were invariably outside of city limits, and often beyond a city's walls existed another city of tombs. Stone-hewn sepulchres, of massive and imposing design, are not infrequently discovered; but the ordinary "house of the departed" was built on the plan of the abodes of the living, though on a smaller scale.

All sorts of clothing, ornaments, and implements were taken to these reposing places of vacated earthly forms,

and much of this accessory material has long outlived the pulverization of the body to which it was once considered tributary. Dr. Alger, from whom we again quote, says that "an important element in the religion of the Etruscans was the doctrine of genii, a system of household deities who watched over the fortunes of individuals and families, and who are continually shown on the engravings in the sepulchres as guiding, or actively interested in, all the incidents that happen to those under their care. It was supposed that every person had two genii allotted to him, one inviting him to good deeds, the other to bad, and both accompanying him after death to the judgment to give in their testimony and turn the scales of his fate. This belief, sincerely held, would obviously wield a powerful influence over their feelings in the conduct of life."

Etruscan views of divinities were similar to Egyptian and to Roman concepts, and we may well believe that the latter were largely influenced by the former. A multitude of deities were honored in Etruria, each having some particular station and office, a special form of representation, and a cycle of traditions. The Goddess of Fate was pictured with wings to indicate her swiftness, and with hammer and nails to show that her decrees were unalterably fixed. The supreme divinity Tinia resembles the Roman Jupiter Tonans with thunderbolt in hand. Twelve "consenting gods" compose Tinia's council and bear the august title "Senators of Heaven." These awful beings reside in the innermost recesses of Heaven, and it is not lawful to pronounce their names. They were not considered eternal, but only of very long duration, and beyond them were the yet more mysterious and awe-inspiring "Shrouded Gods," who ruled all things.

These were much like the inscrutable "Necessity" which constituted the dim background of ancient Greek theology.

The Etruscans also indulged in weird conceptions of an Underworld, ruling over which they imagined two mysterious beings, Mantus and Mania.

Animal sacrifices were frequent, and human sacrifices occasional, among these strange ancient people.

We can readily understand many references to the awful heathen rites of many gentile nations which occur in the Psalms and elsewhere in the Bible, when we learn from Macrolius that in Etruria boys were sacrificed at an annual festival in honor of Mania, queen of the Underworld. "They offered their sons and their daughters unto devils,"—thus did Hebrew prophets and minstrels summarily dispose of the abominable orgies against which the seers in Israel waged constant and unrelenting warfare. In later days and milder times these awful propitiatory rites were supplanted by innocent offerings of flowers and vegetables to the divinities; poppies and onions were especially popular in Etruria for the later sacrificial rites.

Belief in future existence unmistakably exercised a dominating influence over the Etruscan mind, and, as with all other peoples, the realms beyond death were pictured as extremely various, ranging from a paradise of bliss to dark and frightful regions where penalties were meted out according to the gravity of the offenses which had called them forth. Death-bed scenes are depicted most vividly on Etruscan tombs; patriarchs are represented surrounded by weeping groups who can scarcely endure the pain of parting from such wise counselors; friends wave mournful farewells to their weeping loved ones; some of the departing are represented as quite resigned to their departure, while

others go shrinkingly, as though reluctant to leave the earth and fearful of what may lie beyond. In this respect the experiences of humanity seem to have been about equally varied among all peoples in all ages, so much so that Cardinal Newman in "The Dream of Gerontius" attributes to a dying man—though a devout Catholic calling upon the sacred names of Jesus and Mary in his extremity, —the same feeling of terror at the approach of the disruption of bodily consistency, as has been experienced by pagan peoples on whom the light of the gospel according to Christianity had never shone.

There are but two reasonable interpretations of this world-wide reluctance to leave the material body. First, a natural shrinking from a change which is never fully understood. Second, an unconquerable conviction that the soul will get its just deserts, whatever such may be, in the future world. And as a large percentage of lives are by no means flawless, even in the estimation of the livers, it cannot be wondered at that in the solemn moment of transition, while bidding farewell to the accustomed earth, and often to near and dear friends from whom to part must always be a painful wrench, the soul should tremble somewhat at the mysteriousness of the undiscovered, even though the realms beyond be guided by the same unerring purpose and directed through the changeless operations of the same great law which guides us now and will continue to guide our path forever.

There are no proofs that the Etruscans believed in the translation of human souls to the heavens of the divinities, but they clearly portrayed much that was beautiful and attractive as awaiting the upright in the world to come. Into the realms of bliss many gates are shown surrounded

by emblems denoting welcome ideas of deliverance from trial and the enjoyment of rest. While the guilty soul is terror-stricken at the approach of some spectral shape which comes to escort it to a place of darkness and grief, the heroic soul is transported through the "Eighth Gate" into the charming regions of the blessed.

In this brief mention of the Etruscan faith revealed through art, we have but added one more testimony to the numberless array of testimonies everywhere accumulating, all pointing to humanity's world-wide and ineradicable confidence in a life beyond physical transition, and also in many diverse conditions obtaining in the spirit-world.

CHAPTER XIII

SPIRITUAL CONCEPTIONS IN CHINA AND JAPAN

THOUGH the home of Buddhism was originally in India, it is in Thibet, China and Japan that we must now look to find its hundreds of millions of adherents. This form of religion,—though very pure at its fountain-head, and truly philanthropic in its every original sentiment, as it emanated from that great spiritual teacher with whose illustrious career Sir Edwin Arnold has made the entire English-speaking world familiar,—did not long retain its pristine simplicity, but like many older and younger faiths, it soon became overlaid with superstitious doctrines and ceremonies most of which were reversions to old beliefs and practices rather than newly invented acquisitions.

The three chief varieties of Buddhism, which divide it into Northern, Middle and Southern, represent considerable difference of thought as well as of practice. Northern Buddhism seems more inclined to take on a heroic aspect than does Southern, and this is easily explained when we refer simply to geographical situation, for climate always affects, to some degree, the feelings and the conduct of a people.

China, the mysterious "Celestial Empire," and yet more mysterious Thibet,—the enclosed and awful country concerning which we hear much that is startling and forbidding,—are two lands of Asia which seem peculiarly out of touch with Western thoughts and habits, but Japan

is a friendly neighbor to America and all English-speaking people are disposed to treat the Japanese as brothers, while they look with suspicion upon "John Chinaman," particularly in the United States, though he is very prominent nearly all over America, particularly as a laundryman and in California as also a cook and general domestic. The Chinaman looks so unlike a European or an American that we are always apt to emphasize the word "foreigner," and the much more disagreeable term "alien," whenever we see his costume, watch his manners and listen to his conversation, and most of all when we gaze upon the curious characters which denote his language. Our Japanese neighbors present no such very unusual appearance, because they readily adopt a western dress and manner, and generally adapt themselves, apparently without much difficulty, to the new state of affairs which at once confronts them when they have left their Flowery Kingdom for lands remote across the seas.

That the Chinese have a religion of their own, partly Buddhistic and partly Confucian,—though Confucianism is an ethical and philosophical rather than a distinctively religious system,—is well known to all who gain their confidence or watch their doings. The gaudy "Joss Houses" which constitute one of the popular sights of "Chinatown" in San Francisco and wherever there is a Chinese colony, represent only the crudest and shallowest expressions of the religion of China, precisely as the tawdry pictures and images in Mexican churches exhibit only the most superficial and uninviting aspects of Roman Catholicism. To the Oriental intellect subtle metaphysical abstractions appeal, even though the surface of Oriental life is often tawdry and squalid in the extreme. Cultivated Chinamen, who

may often be met in Washington and other American cities, are frequently Confucians and very often they are rational philosophers entirely free from the superstitious beliefs and customs of the ignorant among their compatriots. Wong Chin Foo and several other highly intellectual and cultured Chinamen who have contributed in the English tongue to many periodicals enjoying world-wide circulation and fame, have presented us with doctrines in the name of Confucius which have proved on examination to be fully as noble morally, and as enlightened spiritually, as any which have proceeded from any other sources. But, as Confucianism does not speak very definitely concerning any future life or communion with the spirit-world, it is not easy to gather precisely the views of educated Confucians on these important themes; we may, however, safely conclude that by far the largest proportion of the Mongolian race not only venerate ancestors, but distinctly believe in their constant presence as guiding, protecting and inspiring influences. In the war between Russia and Japan, which ended with the close of the summer of 1905, news came constantly from Japanese officials confirming more and more the fact that the brave Japanese were greatly sustained in their heroic warfare by their unfaltering spiritual faith, and by faith we do not mean mere traditional belief, but confident certainty that spirit-friends were sustaining them in hours of conflict, and giving unmistakable signs of approval when heroic work was done. Warfare is not the highest human occupation,—and we may all sincerely trust and devoutly work as well as pray, that a happy time may speedily come when war will be unknown,—still we cannot dispute the fact that spirit-helpers are often present on battle-fields where they once fought and, so long as they have

not outgrown their belief in the justifiability and even necessity for strife to settle disputes and prevent incursions of tyranny and the loss of national integrity, they will undoubtedly continue to afford efficient aid to those who are nerved to more successful combat when buoyed up by the sublime assurance that they are not fighting alone, but in the presence of their heroic ancestors and with their full approval. Some touching incidents have been related to us by friends who have lived in Japan and entered sympathetically into the life and feelings of its people. At eventide the ancestral spirits and those who have recently departed from the physical frame are said to gather in some appointed place and receive offerings from those who admire and venerate them. No festival domestic or national is kept without this ceremony.

Many of the Chinese and Japanese practices intended to honor the departed are crude externally, but they are often beautiful when stripped of unnecessary accretions and readily commend themselves to our sympathy and esteem. Even the offering of food and libations to the departed, which is a very ancient and almost universal custom, is not reprehensible in the least when we consider that Oriental philosophers have always taught that all external substances are but veils which hide an incorporeal element. As the physical body is sustained by the grosser part, so is the psychical body fed by the inner substance. This teaching accounts for all the sacrificial offerings made to divinities through all ages and in all countries. It is surely not necessary to slay animals, much less to slaughter human beings, to appease hungry divinities: such barbaric orgies have no place in any refined system of thought or practice; but simple offerings of fruits and flowers to the national

heroes, and to friends in general, is a gentle poetic custom which serves to keep always before the mental vision of those who make the offerings the thought of the intimate nearness of the spiritual to the material world.

Japan, especially since the marriage of Sir Edwin Arnold to a Japanese lady and her reception as a welcome guest in the highest British society, has seemed quite near to the cultured elements in the English-speaking world, and though many Japanese now profess a modified form of Christianity and express great readiness to assimilate themselves with western life and thought in general, the native of Japan nearly always retains a large amount of his ancestral faith unless he becomes a confessed agnostic, as some students do, in which case he is apt to pride himself upon his lack of knowledge concerning all spiritual questions, a species of extraordinary intellectual pride which characterizes also the pretentious culture of the west during a certain early period in scientific research among too easily self-satisfied investigators.

To obtain as nearly authentic a statement as possible of the actual religious condition of Japan at the time of this writing we refer our readers to an intensely interesting letter written by the well-known American presidential candidate, William Jennings Bryan, sent by him from that charming country and published in the *Cleveland Plain Dealer*, February 18th, 1906.

Little that could be added to what is already generally known would throw any new light upon the faith or practice of the inhabitants of eastern Asia; they are now freely mingling among us and as we become better acquainted with our interesting brown and yellow neighbors we shall assuredly cease to feel any sentiment of estrangement to-

wards them. The splendid and enormous ships which now cross and recross the Pacific waters with amazing speed and regularity have already brought Japan almost to the door of America. From San Francisco, Seattle and Vancouver we can go in comfort in a very few weeks into the very heart of eastern Asia, and when we get there we shall find very much to interest us and more than a little to admire, though also much which we may not be able to approve.

The glory of true Spiritualism is that it breaks down barriers and unifies humanity wherever its ennobling teachings are accepted and made the guide of life. We cannot, and we do not, profess to believe that spiritual communion is, or ever has been, the exclusive property of any church or sect; it is the common heritage of the entire human race. Though the Occident rather than the Orient is the head-centre of present-day revelations, this is only because during the revolution of the cycles first one country and then another becomes prepared to be the chief enlightener of the world. In days of old Asia was the source whence spiritual light radiated over the globe; then there came a time when Europe, and finally America, took precedence of all other continents as the head-centre of spiritual enlightenment. Now we see unmistakable signs of the rapidly nearing approach of a truly universal illumination in which all continents will participate. Asia will be revivified, Africa will be no longer dark, Europe will be united and pacified; America will be redeemed from Mammon-worship and set truly free; Australia will become a great new seminary for the bringing forth of a truly eclectic spiritual philosophy.

Such are the signs of these stirring and eventful times. Never again can old superstitions enslave humanity as

formerly, for the hour has already struck which has awakened humanity from its lethargy and called it, in stentorian tones, to shake off the lethargy in which it has so long been wrapped. If the modern spiritual movement has done no more it has certainly compelled a searching investigation of the foundations upon which faith in immortality must rest. At this late date to endeavor to prove that there is communion with the spirit-world seems in many centres an altogether superfluous task; but though multitudes are fully assured of life's endless continuity, there are very many yet who still sit in the shadow of doubt and some who dwell in the caverns of positive denial. Let those who know proclaim their knowledge, and let those who as yet know not hold themselves ready to be informed.

The following intensely interesting account of Japanese life and spiritual realization is taken from an article from a brilliant contributor to the *Banner of Light*, who signs himself Mime Inness; his contribution was published February 24, 1906.

Karma and Shintoism in Japan

When Admiral Togo, after his successive victories, took occasion to thank, in the most formal way, the spirits of the dead for their assistance in the war in which they had lain down their earthly lives, to most Americans it seemed an act of Eastern barbarism, strangely injected into modern life.

How could a great naval captain like Togo be so superstitious, so ignorant?

It is, however, not strange that one reared, as is every

Japanese, in the Shinto philosophy, should take occasion, as a thank offering, to recognize one of the most prevalent of Japanese ideas.

The Japanese is reared not only upon the doctrine of Shinto, which is peculiar to his people, but the Buddhistic doctrines of preëxistence and Karma enter equally into the make-up of his religious life. We in the West have but an indistinct idea of preëxistence. Theosophists maintain the doctrine, but ordinary Christians, especially those reared in Calvinism, have spent all their religious lives in an effort to save their own individual souls from a hereafter which is represented to be so horrible that escape from it is the one "consummation devoutly to be wished."

But Oriental philosophy takes care of all this sort of thing in an entirely different way, a way which is almost inexplicable to the self-seeking Occidental.

"In the first place," says the Jap, "my own soul is not a single thing. It is a term of reproach to me when one tells me derisively, 'I can see that you have but one soul.' My soul cannot exist for an eternity hereafter unless it has already existed for an eternity before this life.

"Eternity is an endless thing. Nothing can be endless if it have a beginning. The Occidental talks of a life in the future which has no end. Then it can have had no beginning; for an endless thing with one end is endless. I must, therefore, have existed from all eternity if I am to live to all eternity.

"Therefore, I know that my soul, in its preëxistent states, has passed through many earth-lives, has had all the experiences which those preëxisting lives imply. It is not, cannot be a single thing, one soul. It is a composite

of all the experiences of all past ages through which it has lived. In me to-day exist consciously the souls of all my kindred by heredity, and no small part of those other lives with which I have lived and by contact have partaken of. Hence, my ancestors, being those to whom I owe, not my existence alone, but all those attributes which make my soul what it is, are certainly worthy of my highest regard and worship.

"Not only this" (and here comes in the Spiritualistic idea), "but these ancestors, as is natural, take in me and my living, the deepest interest. They surround my daily pathway, seeking in every way they can to enhance for me the good and to ward off the bad. What is more natural for the parent who dies than to maintain his interest in his child? You western Christians believe in a heaven to which a dying father goes and shuts from his knowledge everything in which, two minutes before he breathed his last, he was most deeply concerned; or if you believe that he still has knowledge of the lives of his children, he is yet powerless to affect those lives for good or ill. This is still worse than total ignorance. For what is more devilish, what could be a greater hell, than to be compelled to sit supinely by and see the tortures of a child and be powerless to aid? We know better than this. When we die and slough off the flesh, we do not change. We still love, and love implies aid. We still hover near and help bear the burden or share the joy of our children, making it greater by the sharing.

"So, while we worship our ancestors, we know they are worthy of worship. Do you Occidentals still wish an angry God to punish sin? He does punish it, not as one angry, but as one who is just. Sin is not like the naughti-

ness of a child, to be punished by a slipper. It is a breaking of God's laws, which breaking always bears its own consequences. If I violate the law of gravitation and walk off the roof of the house, I fall, not as a punishment for violating the law, but because a violation of the law entails its own consequences.

"So if I do wrong, I suffer. No pardon, no repentance avails to wash away the sin. It entails its own punishment, leaves its own scar. Thereby I am taught not to sin.

"But the consequence of my violation of God's law is that the scar remains. I may not work out my own redemption, until death has seized me. The consequences of that wrong go on just the same, and when next my undying soul seeks physical embodiment, the stain of my sin is still on it, the law is still operative and justice still demands of me the working out of my own redemption. The 'sins of the father are visited upon the children' is true, not as a punishment, but as a simple, just working-out of the rule of the law. This is Karma. Evil in my life I know is just, not for what I have done in this embodiment, but for what I did in another body. Joy is mine, not always for my own merits, but for the good I did when here before. Is not this justice? Is not this right? Does not this explain why life is as it is? Is not this a good and sufficient reason for my ancestor worship?"

This is why the Japanese see so little that is attractive in Christianity. This is why they are Spiritualists. This is why Shintoism and Buddhism are to them the living forces that they are.

This is why this life, seeming such a trifling part of the

real life, is with so little hesitation thrown away by a Japanese in battling for a good cause.

If Western civilization could take a leaf from the book of the little men of the islands, creeds might suffer, but the real life of Christ would be more purely lived and then indeed would "death be swallowed up in victory," being no longer the "King of Terrors."

Such, in brief outline, is a fair sample of Japanese spiritual conceptions.

CHAPTER XIV

MOHAMMEDAN VIEWS OF THE SOUL AND ITS DESTINY

SALE'S widely-circulated version of the Koran having familiarized multitudes with the text of the faith of Islam, it is generally presumed that the fairly educated public is everywhere aware of the leading tenets of the faith professed by the several hundred millions who follow the prophet of Mecca and worship God under the name of Allah. Such, indeed, in barest outline, may be the case; a searching scrutiny of Mohammedanism will, however, reveal an esoteric as well as an exoteric faith. Sir Edwin Arnold's beautiful saying:

> "All is love
> Viewed from Allah's home above"

strikes a very different note from that harshly sounded by those who see only the literal surface of the Koran, which closely resembles the Hebrew and Christian Scriptures in much of its external form, and from them it was indisputably, in large measure, compiled.

Mohammed's career was a most remarkable one, and no matter from what viewpoint we may attempt to study it, we can only remain convinced that the Arabian camel-driver, who became renowned as the founder of a system of religion which to-day numbers its adherents by hundreds of millions, was a man of no ordinary capacity or common

enterprise. Like all personal founders of systems, he who founded the faith of Islam was one who could and did accommodate himself, with extraordinary readiness, to the demands of the age in which he lived and the people whom he sought to influence. There are many discrepancies in the Koran, and many fanciful tales and floating legends, but so there are in all Bibles; therefore, in this respect the Koran and its teachings cannot be regarded as in any sense unique.

Mohammed has been called an impostor, an epileptic, who imagined his distorted ravings to be heaven-sent illumination, a wily schemer who only sought his own aggrandizement, and much else that is uninviting and discreditable. But, though this wonderful "prophet" was by no means an immaculate hero, he was undoubtedly a man of many excellent parts, though vice as well as virtue, and weakness as well as strength, figured in his character and influenced his career.

Upholders of strictly monogamic marriage relations cannot endorse polygamy, even in the restricted sense in which Mohammed taught or, at least, permitted it; but when we remember that in his day polygamy and polyandry ran riot in those very lands in which he sought to spread his influence, we may trace the hand of a shrewd statesman in the teaching of a man who limited the wives of a "true believer" to four, and was perfectly willing that the "faithful" should live in a strictly monogamous relation if they so preferred. Had it been the aim or mission of Mohammed to fashion a restricted cult adapted only to a limited section of humanity, his system would probably have been far less ingenious and complex than we find it to be. James Freeman Clarke, in "Ten Great Religions"

classes Mohammedanism among missionary and eclectic systems, in which category he also places Buddhism and Christianity, while Brahmanism he places among the purely ethnic cults which seem indigenous to a certain soil and incapable of successful migration or transplantation.

As Mohammed's period was about six hundred years after the inception of the Christian system, he had much material to work with which had been partly Christianized but had not accepted the authority of the institutionalized Christian church, which, by that time, had grown numerous and powerful, and in many districts oppressive also.

There is a strange fascination attaching to the earlier years of Mohammed's ministry, for it was not till after thirteen years of peaceful endeavor to propagate his system that he had recourse to the sword or even permitted warfare as a means of religious propaganda. It was only —so all reliable historians have declared—after the failure of peaceful measures that Mohammed allowed his band of devoted, though decidedly ambitious, followers to resort to intimidation to convert "unbelievers" to the prophet's creed. At one time Spain was a stronghold for Mohammedanism, and it must be admitted that the Mussulman was often a better civilizer than the Christian, and certainly not more bigoted or fanatical. At present no European nation, except Turkey, is under Mohammed's sway, but large portions of Asia and Africa are completely given over to the faith of Islam, and in many instances that form of religion seems well adapted to the general need.

There are two great Mohammedan sects or parties; one called Sunnees, the other Sheeahs. The former are usually very rigid in their adhesion to the letter of the Koran and

the observance of every ceremonial injunction of their faith; the latter are more elastic in their interpretations and applications and are regarded as somewhat heretical by their more strenuously observing brethren. Turks, Arabs and Tartars are nearly all Sunnees; Persians are usually Sheeahs. The most bigoted among both parties lay great stress upon minute ritual practices and indulge in uncharitable comments upon all who differ from them in even the smallest particular; but all highly intelligent Mohammedans, and there are many such, while holding fast to what may be termed the fundamentals of their faith, are by no means rigid in the case of minor details, nor do they condemn everybody whose practice differs from their own.

Mohammedan tenets as expounded in Chicago in 1893 were quite liberal in many respects, indeed, Alexander Russell Webb, who had become a convert to Mohammedanism and was authorized to proclaim its teachings at the Parliament of Religions, said very little that would not be classed as liberal teaching in modern America. It is a great mistake to suppose that the devotees of any system are all narrow-minded or bigoted, or that any religion traced to its foundation is devoid of charitable and reasonable sentiments. The Sufis, who are Mohammedan Theosophists, constitute an esoteric party and put the same sort of symbolic interpretation upon the Koran that Philo of Alexandria placed upon the Pentateuch. Sufism is Gnosticism, and from the Gnostic standpoint every holy saying has an interior meaning which is discoverable by the application of a system similar to Swedenborg's doctrine of Correspondence, which is employed as an all-sufficing key to unlock the inner mystery contained in

even the obscurest and the most outwardly revolting statements and commands attributed to Deity or to some of the heavenly messengers who figure as prominently in the Koran as anywhere else in reputedly inspired literature. All Mohammedans believe in angels of various ranks and degrees, ranging from infernal to celestial. Eblis corresponds to Satan, and the story of his fall from heaven agrees well with popular Christian tradition.

Predestination is also a cardinal point in the faith of Islam, and often it is so taught that absolute fatalism is the only conclusion one can draw from the utterances of Mohammedan teachers; there are, however, those among them who greatly modify this doctrine until it comes to bear a close resemblance to the Jewish doctrine as set forth in the Talmud, which declares that everything is regulated by divine providence except human conduct; and, unless this exception be made, it is impossible to see how any idea of vice or virtue, punishment or reward, in this world or any other, can possibly be entertained. It is unthinkable that any soul can be held responsible for purely automatic action, and if Allah has decreed every event so that whatever occurs is divinely necessitated, it is impossible to believe that the Supreme Being, or even any tutelar divinity, can be displeased with the carrying out of his own will and the fulfilment of his own purpose. Calvinism is a Christian phase of the worst features of Mohammedanism as any student of the Koran can readily perceive, and nowhere has a more monstrous absurdity been taught than that God punishes, or is angry with human beings for acting automatically in accordance with divine decrees.

There is, however, a bright side to the doctrine of predestination which Theists and Universalists have often

gladly perceived, and that is the idea that the whole universe is subject to the sovereign sway of a perfectly beneficent ruling intelligence, and that in consequence thereof the lot of every individual is divinely appointed and apportioned; therefore, though at present it appears to our dim vision that some are God's beloved and others objects of divine disfavor, when we see more clearly we shall come to know that those conditions we call hells are just as necessary to cosmic harmony as those we call heavens, and that when the purpose of all events is clearly perceived every one will be satisfied with the condition to which he has been assigned.

It is said that Mohammed, in a vision, beheld a mighty tablet whereon was inscribed every event which Allah had decreed must occur before the Day of Judgment. There is no possible reconciliation between God's absolute sovereignty and complete control over every event between the dawn of creation and the end of the world,—a doctrine taught with the greatest possible insistence by Mohammed, —and the other doctrine which is strenuously advocated in the Koran that God rewards obedience and punishes disobedience to his will. Without some degree of freedom to act as one pleases there can be no disobedience: there can be only automatic fulfilment of a predetermined purpose; it stands to reason, therefore, that limited human freedom must have been one of Mohammed's concepts, otherwise he taught what was evidently self-contradictory, and must have been too intellectually blind, as was Calvin, to realize the contradiction in his own most positive assertions. The cruel and foolish statements of Calvinism and Mohammedanism are all of a piece, for they all alike grow out of the monstrous attempt to teach two diametrically opposed

doctrines in one breath. This same fatal absurdity mars the theology of the Athanasian Creed, which has long been the source of bitter controversy among members of the Church of England, clergy and laity alike being hopelessly divided in their views concerning it. Augustine fell into the same error as did Mohammed and Calvin, and the great mistake of them all is in seeking to reconcile what is essentially irreconcilable. Predestination can be accepted rationally in one of two ways: we may believe that God is perfectly satisfied with the condition of affairs throughout the universe because it is the divine will that things should be as they are; or we may believe that foreordination only concerns the immutable relation between cause and effect, —therefore that God has not predetermined what exact course any individual shall pursue, but has only so regulated the course of events that our reaping in this, and in every other state of existence, must be in exact accordance with the nature of our sowing, because it is the inevitable outcome thereof. Either of these doctrines can be held by a devout and rational mind, but no one who yields to reason or employs sane logic can possibly hold a fatalistic doctrine to the effect that man is merely a machine for executing God's designs, and though all parts of the machine equally fulfil the divine purpose, the creator of the machine is pleased with one part and rewards it, but is angry with another part and condemns it.

Neither can any reasoning mind believe that we are saved by believing certain doctrines and condemned if we do not believe them, and at the same time hold that those who have *done good* shall enter heaven, and those who have *done evil* shall be cast into a hell of fire. Doing good and doing evil, as every observer of human conduct

knows, is something totally apart from believing or disbelieving some theological doctrine, even though it be confessed that all beliefs must, to some extent, exert an influence on conduct; and for that reason no belief seriously entertained is altogether unimportant.

To grasp fully Mohammed's doctrine of the spirit-world one must make such allowance for the glowing imagery in which he clothed his speech and the intensely material models on which he founded his descriptions of the bliss of Paradise. Suffice it to say that when denuded of all superfluous accretions Mohammed's detailed accounts of the life to come are founded upon a close acquaintance with the demands of undeveloped human nature, not yet emancipated from the grip of sensationalism; and these accommodations are supplemented by a considerable amount of knowing contact with the "borderland," beyond which, in spite of all his rapturous claims to communion with the highest heavens, we do not believe Mohammed ever really penetrated. Those who have read Swedenborg's "Heaven and Hell" and believe in his seership can readily credit Mohammed's glowing accounts; those, on the other hand, who fully endorse Emerson's essay on Swedenborg will certainly discredit a large amount of Mohammed's particularization. For our own part, we believe the Mohammedan system to be a strange compound of truth and error, enforcing many moral lessons, temperance in particular, with great earnestness, but not presenting as a whole any very edifying views of the spiritual universe, unless we accept a purely esoteric interpretation of all Koranic metaphors.

Concerning the final judgment, we must admit that Mohammed's account of it is not destitute of ethical value, for he evidently, when discoursing on that stupendous

theme, has forgotten his fatalism and brought to the front the true and solemn doctrine of each soul's individual responsibility. Allah is pictured as relentless but supremely just. Every soul is rewarded or punished in precise accord with the amount of good or evil done by thought and word and deed, and the Scales of Justice are adjusted to weigh as accurately according to the Koran as according to the Egyptian Book of the Dead.

Mohammedans who are strictly orthodox, profess to believe that on the day of judgment the entire human family will be assembled before the judgment seat. Mohammed will lead the procession, and will appear as intercessor on behalf of all who have professed the faith of Islam. Prophets of other religions will also appear and intercede on behalf of their respective followers. Gabriel, the mighty archangel, who figures with equal prominence in Christian mythology, will hold a balance so stupendous that when suspended one scale will cover heaven and the other scale will cover hell. The Koran declares that at the judgment seat all shall be judged with such exact impartiality that no deed, good or evil, "the weight of an ant," shall be overlooked. No one soul shall be able to obtain anything on behalf of another. There is no vicarious sacrifice to plead, no substituted or imputed righteousness in Mohammed's creed, but every soul is weighed and judged in exact accordance with individual righteousness or demerit. Mohammedanism in this respect teaches a doctrine which certainly has its roots in Judaism rather than in Christianity, and from Jewish sources it was without question largely derived.

Predestination is utterly absent from Mohammed's picture of the judgment, for the sentence passed on every

soul is utterly without favoritism, though, as it is claimed that "true believers" have lived less wicked lives, for the most part, than unbelievers, they as a rule receive the milder sentences. There is a teaching to the effect that no Mohammedan will remain in hell forever, though idolaters may never escape from a place of suffering if by their wicked lives they have earned the doom of entering it. Idolatry had to be extirpated, so said Mohammed, and he found no surer way for creating a profound horror of it than by declaring that it was the one sin above all others which would receive most awful condemnation at the day of judgment.

So great is the discrepancy among Mohammedans as to the duration of the period of judgment that some have contended that the judgment of the whole human family will be completed in "the twinkling of an eye," while others have stretched it in their imagination to fifty thousand years. All souls must eventually cross the bridge Sirat, which is described as "thinner than a hair and sharper than a razor," and that bridge spans in one frail arch the immeasurable distance over hell from earth to paradise. Curious interpretations are given of Sirat, ranging from the purely metaphysical to the grossly literal, evidencing, in the case of Mohammedanism, as with all other cults, the influence of refinement and barbarity of thought upon the same symbolism.

Once again we acknowledge indebtedness to Dr. Alger for a vivid word-picture which he has drawn in the following sentences taken freely from the Koran. "As soon as the righteous have passed Sirat they obtain the first taste of their approaching felicity by a refreshing draught from 'Mohammed's Pond.' This is a square lake, a

month's journey in circuit; its water is whiter than milk or silver and more fragrant than to be comparable to anything known by mortals. As many cups are set around it as there are stars in the firmament; and whoever drinks from it will never thirst more. Then comes paradise an ecstatic dream of pleasure—filled with sparkling streams, flowing fountains, shady groves, precious stones, all flowers and fruits, blooming youths, circulating goblets, black-eyed houris, incense, brilliant birds, delightful music, unbroken peace. A Sheeah tradition makes the prophet promise to Ali twelve palaces built of gold and silver bricks laid in a cement of musk and amber. The pebbles around them are diamonds and rubies, the earth saffron, its hillocks camphor. Rivers of honey, wine, milk and water flow through the court of each palace, their banks adorned with various resplendent trees, interspersed with bowers consisting each of one hollow transparent pearl. In each of these bowers is an emerald throne with a houri upon it arrayed in seventy green robes and seventy yellow robes of so fine a texture, and she herself so transparent, that the narrow of her ankle, notwithstanding robes, flesh and bone, is as distinctly visible as a flame in a glass vessel. Each houri has seventy locks of hair, every one under the care of a maid, who perfumes it with a censer which God has made to smoke with incense without the presence of fire; and no mortal has ever breathed such fragrance as is there exhaled.

"Such a doctrine of the future life as that here set forth, it is plain, was strikingly adapted to win and work fervidly on the minds of the imaginative, voluptuous, indolent, passionate races of the Orient. It possesses a

nucleus of just and natural moral conviction and sentiment, around which is grouped a composite of a score of superstitions afloat before the rise of Islam, set off with the arbitrary drapery of a poetic fancy, colored by the peculiar idiosyncrasies of Mohammed emphasized to suit his special ends."

We have no reliable information concerning the attitude of Mohammedans in general as to their views on spirit-communion, though we know that they often lay stress upon the ministry of angels and do not hesitate to aver that the faithful on earth are attended by celestial spirits. There is much to admire and much that is repugnant in Mahommedan theories of the spiritual universe, but sifting out its best elements and discarding what is unworthy of credence and not calculated to advance any ethical purpose, we may well maintain that the prophet of Mecca deserves to be ranked among those intrepid religious leaders who have not been destitute of concern for human welfare, even though swayed by much personal ambition.

When men arise in our own day like Joseph Smith who founded Mormonism, Cyrus Teed, the founder of "Koreshan Science," John Alexander Dowie with his scheme of non-Jewish Zionism, and other powerful and dominating intellects who sway a multitude quite easily, we can understand something of the nature of Mohammed's influence.

CHAPTER XV

ANCIENT JEWISH AND EARLY CHRISTIAN IDEAS OF THE SOUL AND OF SPIRIT-COMMUNION

WITHOUT some knowledge of Jewish beliefs and practices, it must always prove extremely difficult for the average enquirer into primitive Christian doctrines and ceremonies to understand at all clearly what many of them signify or from what sources they have been derived. Far from being opposed to spirit-communion of an elevated type, a very large percentage of orthodox Jews have always affirmed it, though often only to a limited extent, and only in the case of very notable individuals. The much-disputed Bible story of the appearance of Samuel to Saul, which the fine American actor Wright Lorimer has deftly interwoven with the plot of his famous play "The Shepherd King," serves as a good illustration of very ancient Jewish tradition, and the modern playwright who makes the woman of En–dor declare that the apparition is through no art of hers, has interpreted aright the prophetic teaching concerning communion with departed friends and teachers. Jewish seers and sages always protested vehemently against necromantic arts and witchcraft. They condemned every form of sorcery, but this did not effect direct communion with the spirit-world apart from the practice of rites or incantations forbidden in the Law. The much-perverted picture of the soulless witch whom Saul consults, is taken, so far as stage-setting is concerned, far more from Shakespeare's "Macbeth" and from mediæ-

val fancy than from any words contained in the Bible record of Saul and his ultimate downfall. The woman at En-dor told no falsehood and behaved in no unseemly manner, and it is absurd to blacken her reputation, as many preachers have frequently done, in order to force into a narrative statements it does not contain in order to read them forth again as alleged divine warnings against Spiritualism. Such pulling cover over half-opened eyes is a dishonest trick, and has brought into deserved contempt the unfair attitude taken towards Spiritualism by sensational declaimers, notorious rather than famous, who have made capital among the unthinking and the too-easily influenced among their hearers, out of garbled and distorted versions of obscure ancient Biblical incidents. Samuel could not rescue Saul from the inevitable results of his own misdoing; it was therefore useless for the rebellious king to "trouble" the departed prophet when it was already too late to profit by that prophet's warning. But, far from Samuel condemning Saul to everlasting perdition in consequence of his earthly crimes and follies, he contents himself with predicting that both Saul and Jonathan would "be with him" on the following day. No other reference can fairly be gathered from the story, if it be credited at all, than that Samuel in spirit-life could see a little further ahead than could those still on earth, and he knew and did not hesitate to reveal, that David was already appointed Saul's successor, and it would be vain at that late hour to make any attempt to keep the crown on the head of a monarch literally, when it had already fallen psychically.

Two of the most notable instances of undying belief in spirit-communion among Jews who have not relinquished the traditions of their ancestors is the belief that Elijah

presides at circumcisions, and a seat is kept vacant at a festive board for Abraham on the first night of Succoth, the feast of Tabernacles or Booths. It is declared that, though unseen by mortal eye, the patriarch is spiritually present in the booth, or wherever the Succoth feast is spread, and if a stranger appears on that occasion he is regarded as sent by Abraham to represent him at the board, a stranger on such an occasion is therefore treated with extraordinary hospitality and his presence is regarded as an omen of good to the family of whose bounty he partakes; Elijah is also believed to spiritually preside at the Seder service on the first and second evening of the feast of Passover. Should modern criticism dispose to a large degree of the personal Abraham or Elijah of pious tradition, the spiritual sense of a guiding presence need be in no degree disturbed, and it is indeed far easier to grasp the thought of many spiritual beings presiding at different festive boards in different parts of the world than to think of but one highly influential spirit presiding at the same time at so many banquets. But, should the personality of Abraham and of Elijah be rigidly adhered to in the most strictly orthodox sense, we are then only called upon to believe that spiritual radiations from a master-mind can be sent forth far and wide, and such is no doubt the case when we are successful in our oft-attempted demonstrations of mental telegraphy or telepathy.

Prayers for the departed enter into every Jewish liturgy and form part of every regular Jewish service, and though the time-honored "Mourner's Kaddish" does little more than express faith in God and offer prayer for blessing on all Israel, it proves convincingly that the departed are not forgotten. "Only the body perishes" is a familiar phrase

from a popular introduction to the Kaddish, found in the Union Prayer-book employed by a very large number of congregations in America.

Primitive Christianity owed its origin very largely to the intrepid zeal of Saul of Tarsus, who, as Paul the Apostle, is more widely quoted by doctrinal preachers than are even the Words of Jesus as recorded by the four evangelists, and it is from Paul's epistles that nearly every dogma of the Christian belief has been gradually upbuilt. The two Letters to the Corinthians set forth in general outline the doctrine and practice of those early Christian congregations which,—during the formative period of Christianity being composed as they were partly of Jews and partly of Gentiles,—were often disunited internally and needed a strong disciplinary bond to organize and federate them and prevent their being destroyed by schisms. Paul was unquestionably a strong leader, a man of indomitable perseverance and of decidedly a fiery temper, capable of sustaining enormous burdens, even though handicapped (probably), by a physical constitution far from robust. His was one of those phenomenal careers which serve to demonstrate to a highly exceptional degree, the power of spirit over matter; for, though seemingly weak in frame and afflicted with defective sight (so nearly all traditions tell us) despite his "thorn in the flesh" which he described as "a messenger of the adversary which buffeted him," he performed heroic work of many kinds and in most trying circumstances through that indomitable spiritual energy which he styled "the power of an endless life." No one can read the Paulinian epistles with any sort of penetration without seeing at a glance that their author was an uncompromising Spiritualist and a thoroughgoing

Universalist. "As in Adam all die, even so in Christ shall all be made alive," is a text containing quite enough in itself to prove distinctly where the writer stood who penned such bold and definitely affirmative statements. To the mind of Paul the whole creation was safe in the keeping of the Almighty, and he certainly knew nothing of the nightmares of a false theology which, in later centuries, wrested the teaching in the Epistle to the Romans to the upbuilding of a doctrine of election and reprobation which no Jew would ever have invented, and Paul never forswore Judaism: he merely added to it a Christian supplement. Beginning as an extremely orthodox Pharisee, an ultra-ritualist, this wonderful man went on to a point where he left all matters of ceremonial to the conscience and judgment of individuals. "Let every man be fully persuaded in his own mind" was Paul's doctrine; but let him never seek to thrust his personal convictions upon his neighbors.

The story of Saul's conversion, as recorded in the "Acts" is a thrilling spiritualistic narrative. Journeying between Jerusalem and Damascus, he undergoes a spiritual experience which changes the entire current of his thought and life. Some radiant spiritual presence appears to him and asks him why he persecutes the innocent at the instigation of the priests and magistrates. Like many highly emotional sensitives, he is completely overwhelmed with this amazing and altogether unexpected manifestation, and for three days is without sight and in a very precarious condition. On his recovery he is a changed man, and becomes the warm friend and ardent supporter of those whom he aforetime had relentlessly persecuted.

It should always be remembered that Paul was the chief exponent of the resurrection of Jesus, and he never claimed to have seen any risen flesh, but only to have held communion with the Master in a purely spiritual manner. Those highly intelligent English clergymen who are now outspoken in their advocacy of a purely spiritual view of the resurrection are not "heretics"; they are simply reiterating what the New Testament declares, for neither the gospels nor the epistles contain a fragment of evidence sufficient to prove that the primitive Christian church held any carnal doctrine of resuscitation, such as was forced upon it at a later date by those belligerent creed-makers who out-voted the more spiritually-minded in certain famous ecclesiastical councils and foisted upon the church a repulsive and irrational dogma entirely at variance with the earliest Christian faith.

We submit the following propositions to the discomfiture of all who insist upon a carnal instead of a spiritual view of the resurrection. 1st, the gospels tell us that the reappearance of Jesus after his crucifixion occurred within about forty hours after his physical decease, and that the very watchers at the cross who remained to the end on Friday afternoon, did not recognize him in any physical manner when he showed himself to them, near the sepulchre in which his remains had been placed, at daybreak the following Sunday morning, and, moreover, when two disciples walked with him to Emmaus on the same evening, a distance of several miles, they did not recognize him by any physical test, but only as did the women in the morning, by purely subjective or internal evidences; or when he specially made himself known to them by some essentially characteristic word or act.

2d. The solidification of the apparition to Thomas the skeptic was clearly an instance of what, in these days, is termed materialization, and the language of the gospel which records it is such as to prove abundantly to every unprejudiced reader that there was a distinct difference between the grosser nature of that demonstration and the more ethereal character of the appearances vouchsafed to the other disciples whose spiritual perceptions were more open than were those of Didymus.

Spiritualists among the clergy, like Archdeacon Colley and others who have made an earnest investigation of psychic phenomena for several decades of years, emphatically testify to the reality of spirit-materialization as well as all other phases of spirit-manifestation described in the New Testament; and though such men are "thorns in the side" of those literalistic theologians who can see nothing in the scriptural doctrine of resurrection deeper or more spiritual than physical revivification, their influence is continually spreading and that influence is becoming too great to be effectually offset by any endeavors on the part of bishops or any other dignitaries to lead the people back to outworn superstitions. Quite a sensation was created in London during the summer of 1904 by the action of the bishop of the diocese, who refused to permit a clergyman to preside at a lecture delivered by Mrs. Besant on "REINCARNATION," which is the oldest form of the doctrine of resurrection of the flesh, and the only form in which it can reasonably be accepted by thoughtful minds. We can possibly believe that in order to work out a cycle of experiences we may need to take on successive bodies until at length a perfect structure is upreared. This was one of the doctrines preached by some primitive Chris-

tians, though there appears never to have been a time when the entire Christian church was unanimous in this regard.

This doctrine, strenuously advocated by modern Theosophists, is at least thinkable and to many minds is highly credible; but the attempted enforcement of an unthinkable dogma of physical resuscitation can only meet with total rejection at the hands of thinking clergymen as well as laymen. Nothing can be more disastrous to the cause of true religion than any endeavor to bolster up incredible assertions in religion's name, and this the wiser among church people are now beginning to see quite clearly. Even if the physical resurrection of Jesus was completely proved, it would throw no light whatever on the question of the raising of ordinary human bodies at the "last great day," and that for two very significant reasons: 1st,—that Jesus is reported to have been in the tomb only forty hours and his body did *not see corruption*—this is insisted upon by orthodox Christian theologians; 2d—that it is expressly taught by the same expositors that he was *not born in the ordinary way;* therefore so exceptional a body raised under such exceptional circumstances could offer no proof of the resurrection of ordinary bodies which have already seen corruption.

Physiologists of the old school are wont to claim that the physique changes completely every seven years, and the celebrated French astronomer Camille Flamarion said long ago in his well known treatise "Dieu dans la Nature" that a physical organism can be completely reconstructed by natural physiological processes in less than one year, some parts of the structure changing within thirty days and other portions at different intervals, never extending to

much over eleven months. If Marie Corelli's statements in "A Romance of Two Worlds" are to be credited, there is an electric germ at the centre of every organism around which the body is formed and which escapes at the time of physical dissolution, though it never dies. This "germ" may be identical with the "permanent atom" vouched for by many Theosophists who are reincarnationists; and this may be the nucleus of the new body which is to rise at the close of a cycle. The writer heard a very similar idea broached by English clergymen many years ago who, when seeking to expound the creedal phrase "I believe in the resurrection of the body," said that there is undoubtedly some germ at the centre of the organism which never dies and which constitutes the foundation of the "resurrection body." With such doctrines we have no dispute, but they bear no resemblance to the crude fancies of the poet Young, who, when describing the resurrection, uses such grotesque expressions that much of his poetry is often looked upon as satire by thoughtful readers. Take the glowing imagery of Ezekiel 37 in which we can easily detect the prophetic view of the resurrection entertained in ancient Israel. A vision is described, in which description glowing metaphor is introduced. The whole House of Israel is represented under the figure of dry bones in a valley, to which the prophet effectually appeals, urging them in the name of the Most High to come forth "out of their graves,"—a purely symbolical expression, the significance of which is transparent, for the vision is interpreted in the very chapter in which it is described.

It would be quite as reasonable to interpret Peter's vision described in Acts 10 literally as to insist that Ezekiel 37 predicts a corporeal resuscitation, and there are

people blind and stupid enough to see nothing grander in Peter's vision at Joppa than permission to eat pork and shellfish and other table "delicacies" forbidden by the Mosaic Law. Peter's vision, however, is explained and applied in the chapter which narrates it, wherein it is shown to teach a valuable and still greatly-needed lesson in universal brotherhood.

The terms death and dead, as well as raised and resurrection, are used frequently in Paul's epistles in a mystical or esoteric, and at the same time truly practical, sense. For example, people are described as "dead unto sin" and "raised to righteousness." Paul himself "dies" daily, and exhortations are given to those who are already "risen with Christ" to walk worthy of the high vocation to which they have been called.

Much salutary spiritual and ethical teaching can be gathered from all such expressions, and we are fully justified in making use of them, but they teach a far different doctrine than the irrational and carnal views which have been foisted upon the world by a secularized church in periods of degeneracy.

As to communion with the spirit-world there seems no doubt on one point, viz., that it was on no other basis than that of conscious spirit-communion that the Christian Church was originally based. Not hearsay evidence, but actual living proof of intercourse with at least one who had actually passed through death and demonstrated immortality. "Because I live ye shall live also"; "I am he that liveth and was dead and behold I am alive forevermore." These and many other passages of similar import may be cited to show that individual immortality conclusively demonstrated was the corner-stone of early Christianity.

In an elaborate work by Crowell, "The Identity of Primitive Christianity with Modern Spiritualism," an enormous array of proofs are marshaled to sustain this proposition; and similar facts are arrayed in an equally conclusive manner in the writings of S. C. Hall and many other cultivated and brilliant writers of the nineteenth century, who did not hesitate to show that only a spiritualistic view of the New Testament explained its reasonableness.

The many instances of spiritual manifestations recorded in the gospels cannot reasonably be explained away unless we are prepared to deny that the so-called "miracles," and many other phenomena, have any other than a purely figurative or subjective meaning; and though such a view may prove acceptable to rationalistic Unitarians, it will always be met with determined opposition by all who seek to uphold traditional Christianity.

Mrs. Besant, in her "Esoteric Christianity," in which she discusses the "Lesser Mysteries," deals largely, but not exclusively, with the symbolic aspects of gospel narratives, and to such a volume many people are now turning who are eager to escape the unsatisfactory alternative which has often been presented, either to endorse the crudest orthodox literalism or else to deny *in toto* the marvelous tales with which the gospel narratives abound. When Strauss published the first edition of his "Life of Jesus" while a very young man, he satisfied some of his skeptical colleagues, and gave much delight to many people outside of Germany as well as within its borders, by insisting upon an altogether mythical view of the alleged *miraculous*, but so feeble an interpretation of the origin of several "myths" as Strauss attempted, served to cast serious discredit upon his conclusions, at least among inquiring people who are never

likely to rest content with mere dismissal of a difficult problem in an extremely commonplace manner. No better illustration of the defect of Strauss' method can be given than its attempted explanation of the tradition that Jesus walked on the water by deciding that he simply walked on the seashore and from that trivial circumstance,—which could have excited no reasonable wonder, seeing that to walk by the sea is a familiar every-day occurrence,—there arose the legend that Jesus was seen by his disciples walking on the waves. Credulity is heavily taxed to accept so far-fetched a solution, because it is well known that mythical stories are built upon unusual and surprising events which appeal strongly to imagination and for which no scientific explanation has yet been offered; and so simple a fact as a man walking by the sea is utterly inadequate to set a wonderful story floating, as the circumstance is so common that no one would think twice about it seeing that there is no mystery connected with it requiring any explanation whatever.

Far easier is it to credit the romantic theory of Renan than the skeptical theory of Strauss, though Renan's portrait of Jesus is at times so weak as to fall far below the necessary heroic standard. That Jesus stands at least for a Master, and was so regarded at the beginning of the Christian era is a fact beyond reasonable dispute, despite the fact that Dupuis, Gerald Massey, and many other distinguished authors, in their determined endeavors to prove Christianity identical with a far older Solar Cultus, have sought to disprove utterly all historical foundation for the gospels. The three gospels attributed to Matthew, Mark and Luke, commonly styled Synoptic, undoubtedly record historic incidents, so does the mystical Fourth Gospel,

though in less pronounced degree; for, unlike its predecessors in the Canon, it commences with a Gnostic dissertation concerning the Logos which Theosophists declare "ensouls" the universe.

In John 14 we have a striking illustration of the continuity of earlier teachings, when the Master says to his disciples "In my Father's house are many mansions (abiding places), if it were not so I would have told you." Such language seems perfectly to confirm an already accepted truth but does not serve to enunciate a new doctrine. "Whither I go ye know and the way ye know" may also be fairly taken as another proof of the complete agreement which subsisted between the primitive Christian gnostic teaching and the more ancient teachings with which primitive Christianity was in complete accord, and of which its distinctive doctrine was a continuation.

Many strange allusions to "baptism for the dead" and other ancient rites, found in the epistles of Paul, show to every student that early Christian practices were in many respects identical with pre-Christian customs which had been long established and which were intended to confer advantages alike upon those yet on earth and their departed brethren. In the Apostle's Creed, Jesus is said to have "descended into hell," which is often translated Hades,—the general abode of departed spirits. Here is an unmistakable evidence that when that early creed was compiled no such ideas as a hell of endless torment had entered the Christian mind, for no Saviour would minister among the irrevocably lost.

The early Christian assemblies were meetings of devout and fraternal persons who exercised their various spiritual gifts one by one in open conference, and it was only after

some of these meetings had become disorderly and sober discipline had been relaxed, that it was necessary for Paul, as overseer of many federated congregations, to rebuke disorderly practices and insist that all things be conducted "decently and in order." "The spirits of the prophets are subject to the prophets" is a clear reference to the orderly exercise of spiritual gifts in an assembly, and surely not even one who seeks, in these days, to attribute all spirit-communion to "evil" influences will be found ready to concede that the faithful, self-denying early Christians who jeopardized their earthly all by fidelity to their convictions and stood ready to shed their blood, if need arose, for the Christian cause, were possessed with devils. Only the rational view of spirit-communion, which we are taking, explains phenomena recorded in the New Testament, and if it come to comparison between ancient and modern marvels and mysteries little difference can be discerned between the two. Wherever we turn for confirmation we find that orderly and disorderly conditions contemporaneously prevail, and it ever has been and still is intensely necessary that we should uphold the former and not let the latter go unreproved.

To understand at all clearly the attitude of the earliest Christian church towards spirit-communion we must never allow ourselves to forget that the first impetus given to the Christian movement was its claim to have demonstrated human immortality in an age and in countries where faith therein had well nigh expired or where doubt was gaining so great a foothold that the path to the hereafter was so deeply veiled in shadow as to make the hour of dissolution one of impenetrable gloom. Jesus brought life and immortality "to light"—such was the early Christian

claim, and this he could not have done unless he had willingly surrendered himself to crucifixion when his opponents desired to crucify him. "Have no fear of those who can kill the body, for that is all that they can do" is a text which announces spiritual, not fleshly, immortality in terms of unmistakable lucidity. It was not a physical but a spiritual body which arose and appeared to many and ultimately ceased to manifest on earth except in such rare instances as that of the appearance to Saul of Tarsus at the time of his conversion.

It is absurd to argue that Jesus did not sanction spiritual communion because he told Thomas that it was more blessed to be endowed with spiritual perception than to be dependent upon tangible external demonstrations, for such it ever must be.

The men and women of nineteen centuries ago who were led to embrace Christianity in its pristine period were human beings like ourselves, with deep affections and yearning aspirations such as we are conscious of. Neither in the established Judaism or Paganism of their day did they find the evidences or the consolation which they sought, any more than people find either to-day in a hard institutionalized ecclesiasticism or in a scientific agnosticism which is always its close companion, though seemingly its direct antagonist.

No amount of bewildering speculation can ever satisfy the cravings of human love, for in hours of bereavement people are not seeking to know whether by some vaguely defined alchemistic process they can eventually "cheat the undertaker," they are striving to receive proof that their beloved friends who have departed are still alive and loving and capable of communing with them still. To the early

Christians, who were in constant peril of losing their earthly all, all material things (fleshly bodies included) appeared of very little value. They were in constant danger of underrating rather than of overvaluing the material world and all that it contains. While we cannot find ourselves entirely in accord with all primitive Christian views and practices, any more than we can sympathize entirely with the beliefs and ways of modern Spiritualists, we do affirm that the early Christian religion was founded upon demonstrated individual immortality, and that it taught a progressive continuous life for every human being after dropping the external organism. Mourning for the departed received no sanction in the early Christian church; white robes, not black, were worn on occasions of transition, and at the service of holy communion it was generally believed not only that commemoration of the departed should be made and prayers for their continued progress offered, but also that they were often truly present with their fellow communicants and still took part in the blessings of the united spiritual feast.

Slowly, but surely, is modern Christendom returning to the ancient esoteric faith; one by one clergymen, now branded as heretics by their materialistic and ritualistic confreres, are coming to the front with outspoken declarations which strike the less spiritually-minded but professedly "orthodox" among their brethren with indignation and alarm; but the old fallacy of a fleshly resurrection has to die and it is surely dying, and not slowly, that in its place may rise a spiritual conception of immortality in which science and religion can unite their wedded hands. The following utterance from a distinguished English clergyman is amply sufficient to show the drift

of modern religious thought, back to primitive spiritual conceptions and forward to new and nobler definitions of life and its endless continuity. We offer no comment, we agree so perfectly with the quoted words that we prefer to leave them without addition of our own to make their salutary influence felt upon every attentive reader's mind. The author of the following quotation is the Rev. Forbes Phillips, vicar of Gorleston, who has dramatized Guy Thorne's popular book, "When it was Dark."

"For my own part I declare plainly as a high church clergyman, who indeed wears vestments and lights candles on the altar, that I do not consider it an article of Christian faith that his body did rise from the tomb. On the contrary, I believe it did not. I believe if we were to make careful exploration in Palestine to-day we might actually come across the sacred tomb and discover within it the precious body of our Lord; or, at all events, dim remains of it as it was hidden away by Joseph of Arimathea.

"Christ rose in spirit. It was the spirit that appeared to the disciples so constantly after the crucifixion. It was a spirit that ascended into heaven, and it is a glorious spirit that appears and has appeared during the long centuries to thousands of wearied Christians here on earth."

CHAPTER XVI

PSYCHICAL RESEARCH IN MODERN EUROPE

UNDER the name of psychical research the phenomena of Spiritualism are being carefully and cautiously investigated in Great Britain, and also, to a very great extent, in France, so much so, indeed, that in Paris it is almost impossible to avoid meeting talented and influential people who are actively engaged in this important and alluring study. When the writer, in 1895, was the honored guest of Marie, Countess of Caithness, Duchesse of Pomar,—known all over the literary world as a learned and enthusiastic exponent of Spiritualism and Theosophy,—at the magnificent palace in Ave Wagram, named Holyrood in honor of Marie Stuart, Queen of Scots, whom the duchess believed to be her spiritual guardian, all sorts of interesting people gathered in the splendid salon to discuss all conceivable aspects of psychic science. It was then that many of the movements which have now grown to large proportions were in a comparatively incipient stage, though even then Spiritism as set forth by "Allan Kardec" was a well established cult, possessing an extensive literature and represented by many gifted men and women of high social standing and far more than average intelligence. Three of Allan Kardec's works—"The Mediums' Book," "The Spirits' Book," and "Heaven and Hell"—had long been translated into excellent English by the famous Anna Blackwell, and still another—"Genesis"—translated by the present writer, had appeared in America.

These four books constitute the leading text-books of European Spiritists, who nearly all accept the doctrine of reincarnation as well as spirit-communion. The work of the Leymaries has long been widely and favorably known, and at the headquarters of the organization of which P. G. Leymarie (now succeeded by his son) was long the head, every phase of mysterious phenomena is persistently and critically investigated.

The fine premises known as 42 Rue Saint Jacques, are the centre of spiritistic operations participated in by many of the most famous scientists in Europe, for in France and Italy scientific men of recognized high standing are foremost in the ranks of psychical investigation. The works of Flamarion, the world-renowned astronomer, have done very much to popularize enquiry into everything "occult"; his splendid collection of well authenticated facts, published as "L'Inconnu" (an English edition of which bears the title "The Unknown") has served to open the eyes of very many who might never have been led to investigate had it not been for the prestige given to the enquiry by so great a scientist.

Victorien Sardou, the famous playwright, for a great many years has been a prominent advocate of Spiritualism, and it is well known that Victor Hugo and many others among French "immortals" have vouched for the reality of spirit-communion.

The Martinists and various other mystic orders have influential membership in Paris which, despite its frivolity on the surface, has a deep undercurrent of genuine spirituality, which no skepticism or indifference has ever been able effectually to quell.

We hear of "Satanism," which is Black Art and alto-

gether opposed to true Spiritualism, Occultism and Theosophy, but that is but a sad perversion of a mighty and glorious force which, when rightly understood and wisely handled is capable of contributing enormously to human welfare. Despite the constantly reiterated assertion that France is atheistic in its modern tendency, nothing can be further from the truth so far as its most enlightened citizens are concerned. The Republic has indeed exalted State above Church, but, in so doing, though it has completely secularized education, it has cleared the way for a new and perfectly unfettered investigation of the secret forces of Nature which can now be fearlessly conducted, without fear of interruption, unless deeds are performed so much at variance with common rights and liberties that the arm of civil law must be invoked, in which case the wrong-doing of clairvoyants, palmists, astrologers and others must be justly dealt with precisely as similar misdemeanors committed by other classes of society. Clairvoyants in France are numerous and often very reliable, though too many seers and seeresses are unduly given to enlarging upon the dark side of whatever they psychically discern. France is a curiously impressionable country; its very atmosphere seems favorable to psychical development, and the ready impressionability of its inhabitants makes it far less difficult for spiritual views of life to gain a footing there than in lands where the temperament and habits of the people incline to the solid rather than to the volatile.

The influence exerted by the Duchesse de Pomar was exceedingly great, as she combined with ample means and high station a superb intellectual equipment for literary enterprises in which she magnificently excelled. For many years the fine monthly magazine she edited *L'Aurore*

was the paper *par excellence* in which might always be found the latest and most brilliant utterances of the greatest thinkers in Europe who undertook to treat on psychic themes. When that truly noble lady passed to spirit-life in the autumn of 1895, no one was found to exactly fill the place the good duchess had left vacant; but, though such was literally the sad fact a perfect host of honorable and capable men and women have arisen on all sides to sustain and further develop interest in all that pertains to the psychic side of human nature. That very popular American periodical, *Everybody's Magazine*, published a finely illustrated article (March, 1906) by Vance Thompson, entitled "The Invisible World," in which the public has been treated to an insight into spiritualistic and occult doings which must have proved a great eye-opener to those belated people who do not know that this scientific twentieth century is most keenly alive to the evidences of life immortal and that European as well as American and Australian capitals are centres of investigation, leading rapidly to results which are completely demolishing materialism and putting to rout at the same instant perverted religious dogmatism. A photograph of Spiritualist Headquarters in London shows a fine building in Hanover Square, a most fashionable West End district, the seat of the famous St. George's Church, famed as the historic fane in which countless aristocratic marriages have been celebrated. The next illustration shows us the interior of the great hall in Rue d' Athènes, Paris, where a highly distinguished company of learned men and women are seen seated at a conference of the Society for psychical Research, of which Professor Charles Richet is president. This body has had in its presidential chair at different

times Sir William Crookes, Sir Oliver Lodge, and others among the most distinguished scientists of the present age. Such men are neither charlatans nor the dupes of tricksters, and it is they, and others like them, who are now conducting intricate and elaborate investigations which are bearing abundant fruit, though the measures employed seem often unnecessarily slow and laborious to convinced spiritualists, for whom these tedious proceedings appear not to be necessary; but such should never lose sight of the important fact that the scientific world is not made up of *lucides* or sensitives, and the outside non-sensitive public is demanding a record of scientifically conducted experiments prior to accepting as proven the stupendous, though intrinsically simple, facts for which these learned savants are prepared to vouch.

Another photograph shows Flamarion lecturing on some phase of Spiritualism in which he has been deeply and critically interested from his youth. Celebrities and their endorsement mean much to many minds, and rightly so in some senses, for men who are devoting their lives industriously to the pursuit of any branch of science, provided their researches are being honorably conducted, are justly entitled to our attention and esteem. It takes the trained observer and experimentalist to carefully weigh all minor points in evidence, and if these are neglected, testimony otherwise valuable often remains decidedly inconclusive.

Major Darget's portrait is also presented as one interested in matters occult, and he as discoverer of the "N Ray" has long been one of the brilliant and highly-honored lights in French scientific circles.

A comparatively new word is now in constant use—*metapsychical*, which undoubtedly means much more than

the old *metaphysical* and it has a congenial companion in *supernormal*, which has largely driven from the vocabulary of culture the ancient *supernatural*. Terms are valuable to the extent that they clearly express ideas, but no further, and if the new word *metapsychical* proves a successful candidate for scientific honors, scientific men who use it must be prepared to define exactly what they mean by *psychical*, and then go on to define *meta*, which properly means beyond. That extremely foolish phrase "unconscious mind," which we regret to discover is holding high carnival in reputable literature, conveys no intelligible idea to the average thoughtful reader. *Super* and *sub*, meaning respectively higher and lower, may be allowed to stand as expressive prefixes, but *un* is a negative term, and therefore definable only as an expression of negation. There is no unconscious mind, though the mind may be expressed on various planes in diverse manners.

The savants of Europe who are busy wrestling with occult problems, are certainly on their way to many valuable discoveries, but many of their present positions are purely tentative, and as they honestly and fearlessly admit, they are not afraid to propose hypotheses temporarily and then abandon one hypothesis in favor of another when further knowledge compels the taking of some more advanced position. "Everything is possible; nothing is proved." Such is the introductory statement likely to be made by the scientific researcher who, standing on the threshold of a vast unknown, refuses to pronounce anything *unknowable*. In like manner are we dropping from our vocabulary, when we seek to be rigidly scientific in our choice of terms, such familiar, but often misleading, words as invisible, inaudible, incurable, in-

corrigible, and many more of the same family. As substitutes for the terms we are discarding we are bringing rightly into prominent employ such reasonable and useful words as unseen, unheard, uncorrected, and many more of like import which do not close the door upon any sort of investigation, but only describe an immediate and temporary agnostic attitude, which may at any moment yield to a gnostic position as a result of successful new discovery.

Much stress is laid in many quarters upon the dangers to ill-balanced minds resulting from too close attention given to things mysterious; but, though caution is doubtless needed, and there have been some sad catastrophes resulting apparently from unwise dabbling in the "occult," it must not be forgotten that scientific research in general, as well as the pursuit of further application of the principles of mechanics, has never been unattended with some degree of danger as well as difficulty. It is therefore only puerile to cry out against investigation because danger and difficulty, to some extent, surround the gate of the temple of higher knowledge. Where would have been the great railways, canals, electric cables, and a thousand other valuable appliances in the modern world if inventors and explorers had been scared from their work by the parrot-cry of those whom Longfellow well described in his poetic gem "Excelsior," but to whose croakings and warnings the intrepid Alpine climber would pay no heed? Timid people whose nerves are weak and whose hearts are in a pathological condition must move very cautiously in all directions; but the stronger and healthier members of the human race will never content themselves with following directions adapted only to the needs of the weakest specimens. But though there are dangers as well as

difficulties along the road of psychical investigation, the uncanny aspects of the question are greatly exaggerated, and in almost all cases where insanity and crime have been attributed to psychic investigation or to the development and exercise of "mediumship," it has been found after more close examination that quite other causes than those alleged by the enemies of Spiritualism had been manifestly working to produce disastrous ends.

Religious revivals and all forms of emotional excitement are very dangerous for some people, and much as we may wish to reform Spiritualistic methods, as we certainly desire also to reform religious propaganda, we cannot do either by holding up to unreasonable execration an entire system because it manifests certain grave faults which greatly need correction. Ella Wheeler Wilcox gave excellent advice to multitudes through the medium of the Hearst newspapers when she counseled astrologers, palmists, clairvoyants and all to whom the public go to "get their fortunes told," to exercise great wisdom in plying their vocation, for her good sense and wide experience in the world had fully assured her that people will enquire into the mysterious, precisely as they will visit doctors, lawyers, and many other classes of people when they are in doubt or trouble. We certainly cannot prevent the exercise of psychic gifts or the investigation of aught that is "occult" in private, even though the law should put down its public practice, we are only reasonable, therefore, in so far as we determine to accept an existing situation and seek to make the best of it in the truly practical way of setting to work to improve and refine what cannot be abolished.

The darker aspects of Parisian Occultism have no con-

nection whatever with scientific research or with Spiritualism, and though they are getting a good deal of advertising they exercise only a very slight influence in any other than the most morally depraved circles of society. Spirit pictures, drawn automatically through the hand of the distinguished etcher Ferdinand Demoulins, have excited much attention among Parisians, and spirit photographs vouched for by the famous Col. de Rochas are also objects of considerable interest.

All these things are very wonderful, and the attention they excite is more than transitory, but even these marvels pale in genuine importance, in the esteem of many, in the presence of the wonderful works of healing which are constantly attested by competent witnesses, who know of the immense benefit derived by many sufferers through the agency of psychic treatment or psycho-therapy, often clumsily designated hypnotism, which is a misleading term unless applied exclusively to methods which induce sleep or are in some way connected with it, as *hypnosis* from the Greek *hypnos* must always properly mean a state of somnolence, and very many cases of psychic cure have nothing whatever to do in any sense of the word with any somnambulic condition.

Professor Durville, one of the leaders of the Magnetic School (L'École Magnétique,—25 Rue Saint Merri) has recently achieved much prominence, and there are many others in Paris to whom the suffering public is greatly indebted for relief from distressing maladies. If it be asserted that nervous cases and diseases of the imagination are almost the only types of malady which are successfully treated by psychic methods, then be it so, if such shall prove the case, but even did we make so exaggerated an

admission we should still be compelled to gratefully acknowledge that a beneficent agency is at work which is grappling successfully with many of the obscurest and most distressing ailments which baffle at every turn the skill of the most eminent physicians.

Telepathy is pronounced "an acquired certainty" by those who have studiously proved it, and instead of Spiritualists displaying wisdom by fighting shy of it as though it were an offset to spirit-communion, it is found to be exactly the reverse as further researches in psychology are constantly demonstrating with ever-brightening conclusiveness that the telepathic faculty survives physical dissolution, and can be and often is employed by our discarnate as well as by our incarnate friends, when seeking to communicate. Vance Thompson tells us that while accepted Science does not go quite so far as Occultism, it certainly sets forth the following propositions:

1st. There exist in Nature certain unknown forces capable of acting on matter.

2d. We possess other means of knowledge than those of reason or the senses.

This second statement applies to the subjective phenomena of "metaphysics," which includes telepathy, second sight, clairvoyance, and all else that is closely allied with such a broad general classification.

While speaking of French institutions, we must not forget to mention the temple of the Martinists (the cult founded by Claude de Saint-Martin) in the Latin Quarter (13 Rue Sequier), of which Dr. Encasse, generally known as "Papus" is the leader. This society has spread the world over, and has recently established itself quite successfully in America under the leadership of Mrs.

Margaret Peake, whose home is at Sandusky, Ohio. As author of "Born of Flame," "Zenia the Vestal," and other thrilling occult stories, this gifted woman is quite a literary celebrity, and in Boston, a city she often visits and where she is highly esteemed, with the coöperation of Dr. F. J. Miller, a prominent teacher and practitioner of mental and spiritual therapeutics, a Martinist lodge has been established; the opening sessions of which were held in the office of Dr. Miller in the Oxford Hotel, Huntington Avenue, late in 1905. Sardou has done much to popularize Spiritualism by his famous plays, and we see no cause for reasonable doubt that ere long the stage will prove one of the most efficient aids to helping forward a knowledge of psychic forces as the morality and miracle plays in the time of Queen Elizabeth were influential in spreading the religious and ethical opinions of that period, and it cannot be successfully denied that at the present time strong plays which introduce a psychic element are very popular.

In Italy all phases of psychic phenomena are undergoing close examination. The eminent Lombroso and other world-renowned scientific celebrities take prominent part in psychical investigation, and very persistent as well as rigidly analytical investigators do they prove to be.

Fanatical churchmen may howl "devil," and materialists may scoff at every attempt to unseat their favorite fallacies, but Spiritualism has come to stay, and though in many quarters it has been unhappily saddled with excrescences which need removing (and are even now being removed) it is beyond question that a comprehensive spiritual philosophy is the coming philosophy, uniting, as it does, science with religion, and restoring knowledge of a

spiritual universe coupled with acceptance of all that experimental science can reveal. Europe is undergoing a spiritual renaissance, and France is heading the advancing hosts which are patiently and industriously marching forward to ever-increasing victory.

CHAPTER XVII

SLEEP AS AN EDUCATOR—ITS SPIRITUAL PURPOSE AND VALUE

THE most thoroughly universal means extant for accomplishing communion with the unseen universe is undoubtedly through sleep, which though commonly regarded as only a physiological necessity, providing opportunity for recuperation through periodic rest for brain and muscles, is in reality a most blessed means for enabling all of us to enjoy fellowship, one with another, regardless of distance or any other material barrier.

The accepted "Masonic" division of time into three periods of eight hours each, in every twenty-four, is certainly wise in the average, for it is found by experience that excellent health and mental vigor can generally be maintained if we devote eight hours every day to our regular business occupation, eight hours to eating, dressing, bathing and all varieties of recreation including active outdoor exercise, and eight hours to sleep.

Sixteen hours by this arrangement are well accounted for as spent in action, and it is easily possible for every one to see how during those two thirds of time, we are receiving instruction or are at least capable of receiving it; but the remaining third, the eight hours spent in sleep, is looked upon by many people as practically wasted so far as education is concerned, consequently many people of active temperament and ambitious nature, grudge the time they devote to sleep, and seek constantly to shorten it,

with what disastrous results we are all familiar, but nothing can well be more self-evident than that lack of sleep is a highroad to insanity.

This pitiable contempt for "Nature's sweet restorer, balmy sleep" is a product of feverish unrest occasioned by an ultra-physical idea of life, into which no spiritual element is allowed to enter as an appreciable benefit. We are not exercising any of our physical senses while we are sleeping, and with those who bind themselves to the sad belief that knowledge can be obtained only while we are wide awake and actively exercising our material senses, there must be a sense of repulsion felt to any phenomenon which takes us away from the active outward life in which we are so greatly interested that we desire to devote to it our every energy.

Were false beliefs concerning the spiritual and intellectual uses of sleep confined to confessed Materialists, there would be no occasion for wonder, but the reputed religious, Bible-reading world is no less astray than any Secularist community in this respect, and it certainly does seem curious that any who credit Bible doctrines should disparage sleep or doubt that dreams are often both significant and prophetic.

Two of the most remarkable Bible characters bear the honored name of Joseph, one in the Old Testament, the other in the New Testament, and though they are introduced to us as having lived many centuries apart, they were equally noteworthy for the wonderful nature of their dreams, and for their marvellous faculty of interpretation.

Joseph who wears the coat of many colors or "long-sleeved" coat as the Polychrome Bible expresses it, to distinguish him from his brothers who were less enlightened

than he, was according to Genesis, the only man who in time of scarcity of crops had possessed sufficient insight to so harvest the grain when it grew plenteously, that there was abundance in store to prevent famine in time of dearth.

Pharaoh, the native king of Egypt, could dream as all men can dream, but he could not tell the significance of what he dreamed, consequently his dreams though highly significant in themselves, would have proved useless to him, had it not been for Joseph's interpretations.

Dreams are usually couched in symbols or allegory. Seven years of plenty are represented by seven full ears of corn, and seven well-fed cattle, while seven years of scarcity are represented by seven wasted ears of corn and seven starving cattle.

To see fourteen years ahead seems truly marvelous, but it is not altogether unusual, for even in recent times and before great interest had been reawakened in psychic problems, it has often happened that sensitive people have clearly seen events a long while before they actually occurred. It is not, then, with simple dreaming, but only with interpreting of dreams that highly gifted seers are specially concerned.

There is always some degree of difficulty associated with any prediction of the future, because it may reasonably be asked, how can any seer, no matter how phenomenally gifted, possibly see something which has not occurred?

Ingenious explanations of reading the past may readily occur to us, and it seems quite feasible that Nature keeps a book of remembrance in which all events are faithfully recorded, and to that scroll of record, seers and seeresses enjoy particularly easy access.

"The future lies hidden in the womb of the past."

This is an occult saying worthy of deep consideration. Causes have been already set in motion which are even now bringing forth results which must proceed forth in orderly, inevitable sequence. Admitting this proposition, it is by no means impossible to formulate an intelligent working hypothesis to account for the frequent fact that coming events are constantly being foretold.

Rash guesses and arbitrary statements based on the peculiar views which some people entertain concerning the most highly mystical portions of the Bible, can never be reasonably included in the catalogue of prophecies, because the foolish and decidedly unfulfilled predictions based upon such arbitrary dogmatism display no spiritual insight and such predictions are of no practical value.

All truly prophetic sight has a use and its use is susceptible of demonstration as in the case of the Josephs of both Testaments. The New Testament Joseph is said to have seen an "angel of the Lord" during his sleep, and whilst he was dreaming he received from that celestial messenger information of great importance upon which he could and did successfully act. When we are soundly sleeping, our minds disengaged from all ordinary business activities, we may hold conscious converse with spiritual beings whom, at other times, we do not hear or see.

The angels who appear unto us at certain times are not necessarily nearer to us at those times than on other occasions, but our receptive state enables us to become aware of their presence.

The phrase "unconscious mind" is very nearly unintelligible, though Dr. Schofield and other learned and able men employ it, but while we cannot reasonably speak of mind as unconscious, we can quite fairly claim that mind

can function on various planes of consciousness, so much so that when we are wide awake on one plane, we are sound asleep on another.

The two states—waking and sleeping, are so distinct that they are rarely unified, thus, in one sense we are unconscious of what is going on, on one plane of action, when we are completely engrossed with what is occurring on another. Perfectly sound refreshing sleep may be quite unconnected with ordinary dreaming, yet when we wake we find ourselves wiser as well as refreshed in consequence of our profound repose.

Memory soon grows weak and fitful if sleep is broken, and there can be no worse habit than to get in the way of sleeping as people say "with one eye open." Both eyes ought to be completely closed and the mind allowed to betake itself to other regions of contemplation than those in which it moves during the hours of the business day.

Joseph the carpenter, attending to his daily work, might not have been known as a seer in Nazareth; had any visitors met him while he was engaged in his accustomed manual task they would have seen only an industrious workman absorbed in his employment, but after business hours when the shop was closed and Joseph had retired for the night, he was no longer carpenter but prophet. A valuable book, "The Mystery of Sleep," by Dr. John Bigelow (Harper & Bros., New York and London) is prefaced with the following quotation from Psalm 119, "I have remembered thy name, O Lord, in the night, and have observed thy law," and this passage from Iamblichus, "The night-time of the body is the daytime of the soul."

Dr. Bigelow quotes considerably from Swedenborg with whose philosophy he is greatly in accord, and we may well

remember that the gifted seer and sage of Sweden declared that the spiritual world is the realm of causation, the material state being only a region of effects, and he distinctly taught that while we are asleep bodily we can be awake spiritually.

Dr. Bigelow insists that "It is not consistent with any rational notion of a Divine Providence that we should pass one third of our lives under conditions in which we could experience no spiritual growth or development, as would be the inevitable result of absolute rest." Then he continues, "Sleep does not represent or imply rest in the sense of inactivity or idleness, psychical or physical" but "the suspension of our consciousness during sleep simply interrupts our relations temporarily with the phenomenal world and shelters us from its distractions and fascinations, without which spiritual growth and development—the divine purpose of our creation—would be impossible."

The foregoing sentences are worthy of deep perusal and we particularly commend them to all those professedly religious persons who accept historically all Bible narratives concerning illumination during sleep, but reject the testimony of present-day seers to the same phenomena.

Dr. Bigelow is consistent with his religious faith and at the same time eminently scientific, when he tells us that "neither the physical nor psychical changes which we are conscious of having undergone during the hours devoted to sleep can be realized or accounted for if the activity of those faculties, respectively, were suspended" and he further states that "the involuntary subjugation of the senses periodically to sleep is one of the vital processes of spiritual regeneration, without which such regeneration would be impossible, as is evidenced by the fact that the

most important events in the history of our race were initiated during sleep."

The latter is a bold statement but we believe it to be correct, and were we to devote more study than we do to the origin of great movements which have led to general enlightenment, and also to the testimonies of really influential men and women concerning their own sleep and what it has brought to them, we should revise our judgment concerning the use of this great initiator into spiritual mysteries.

One of Dr. Bigelow's strongest statements is irrefutable, for no one can deny that "all virtues favor sleep, and all vices discourage it." The further declaration that "the difference between sleep and death may be more a difference in duration than condition" receives much confirmation, alike from seers of ancient and of modern time, though it is often strictly denied by people who fail to discern that man is here and now a spiritual entity, and that deprivation of the material body implies no more than absence of a material instrument.

Dreams are certainly only experiences which we encounter while passing from one state of consciousness to another. That is why it is that, when we wake hastily, as when aroused by an alarm, we rarely remember any of our dreams distinctly, but when we awaken gradually we often remember distinctly every detail.

In seeking to cultivate what George du Maurier in "Peter Ibbettson" calls "Dreaming True" we must accustom ourselves to passing into the sleeping state contemplating serenely and assuredly some definite object with which we desire to be related during sleep, or with some friend from whom we should be glad to receive some tidings.

There are many friends who though separated physically are very near together spiritually, and though occasionally they receive some inkling of psychic association, their general feeling is that material circumstances are holding them apart. A very extreme case is that of the two leading characters in Du Maurier's fascinating story which was founded on genuine autobiography. It is not very often that a man like "Peter Ibbettson" is condemned to a life sentence of imprisonment, or that a woman like "The Duchess of Towers" remains so many years completely faithful (even in thought) to a childhood's companion under such exceptionally trying circumstances, but dramatic high lights are necessary to duly enforce the doctrine which Du Maurier has elucidated.

For well on to thirty years this man and woman held nightly communion in their charming fairy palace which fell into ruins when the good woman passed to spirit life; but though in the post-mortem state she could no longer commune with her lonely, sorrow stricken friend, as in days of yore, it was not long before means of communion were established, and spirit-communion in the fullest sense of the term became in their careers a demonstrated reality.

The revised version of the Psalms gives a much clearer idea of the original than does the old translation, which though not necessarily inaccurate is often obscure and unsatisfactory. "He giveth his beloved sleep" is a beautiful motto, but Psalm 127, from which it is taken, really says a great deal more, for it declares "he giveth unto his beloved in their sleep," distinctly teaching education during slumber.

It is often admitted that remarkable enlightenment may

come during periods of ecstasy or trance, but true ecstasia or entrancement differs scarcely at all from ordinary profound repose, except, as in the case of Swedenborg and a few other exceptionally phenomenal seers, when the two states of consciousness—waking and sleeping—were enjoyed simultaneously.

Nothing can be more significant to the gospel student than the case related of Jesus soundly sleeping through a storm upon one of the Galilean lakes, while his disciples who were in the boat with him were unable to sleep because they were in dread of shipwreck.

That most unwholesome teaching, which some hysterical people have taken up with, to the effect that as we grow more spiritual we shall do without sleep, is uncanny and untruthful in the extreme, and such doctrine is always associated with a morbid fear of losing or wasting time, as though strenuous external activity were a perpetual necessity—which it decidedly is not.

People who grudge time for rest never retain their waking powers to a ripe age, and the work they accomplish betrays marks of feverish haste or painful lassitude. The more spiritually-minded we become the more tranquil are our slumbers, and no one who is a keen observer need look far afield to trace the origin of that pleasing and popular expression "they are sleeping the sleep of the just."

Wherever there is spiritual destitution there is great need of physical vigilance, therefore, sleep is dreaded as an enemy which puts us off our guard, but so soon as we have grown into a sweet consciousness of spiritual repose our bodies enjoy that calm natural slumber which is always the friend of health and the destroyer of insanity.

To employ artificial aids, such as poisonous drugs, to induce sleep is decidedly erroneous, and the visions which are conjured up during the artificial sleep induced by opium, hasheesh or any other powerful and deadening narcotic are usually unreliable.

Hypnotic treatment which induces artificial somnambulism is a subject of much criticism, and there is but one way to settle its claims intelligently, and that is by discriminating clearly between statements made by professed advocates and also by defamers of all hypnotic methods. The remarkable work accomplished by Dr. John Quackenbos of New York, has brought the word hypnotism into great dispute, largely on account of calling a process hypnotic (sleep-inducing) in cases where the intention and result were entirely in the direction of arousing a patient out of a protracted sleep which, had it continued longer, would have resulted in physical dissolution.

Dr. Quackenbos was largely reported (during February, 1906), as having restored to health by suggestive treatment a young woman who was actually dying, and was summoned back to earthly existence by the doctor's imperative call, to which she responded. This, though wrongly advertised in many papers as a case of successful hypnotism was exactly the reverse, and called forth the following explanatory comment from Miss S. C. Clark, a prominent practitioner of spiritual healing, which, she insists, is something quite distinct from hypnotism, and so it is, for while in some cases spiritual treatment induces needed sleep it never forces it, and the unpleasant feature of hypnotism has always been the idea of more or less mental coercion connected with it.

The following extract from *Banner of Light*, February

17, 1906, presents the case so fairly that comment upon Miss Clark's explanations would be superfluous :

"In the *Banner's* issue of February 10th an instance is given by Dr. John D. Quackenbos of the healing of a young woman as the result of hypnotic suggestion, under the heading 'Hypnotism Conquers Death.'

"The writer begs leave to take exception, and emphasize the fact that hypnotism, pure and simple, formed no part of the cure related. Hypnosis—as the word implies—is an artificial sleep, in which state the soul of the subject is only semi-conscious, and obeys the dictation of another and stronger will. In this instance, however, there was simply an appeal from a strong, healthy soul to the sluggish, torpid soul of the patient to arouse, to assert itself, which dormant consciousness then responded to the call and came to the front to resume the control and inspiration of its own organism. The mind awoke instead of being put to sleep, the opposite condition from hypnosis. This is spiritual healing, the power of the regnant soul made manifest, and is exercised constantly by those who do not practice hypnotism, who can 'show you a more excellent way,' those who serve gladly as willing instruments through whom divine agencies can bring a baptism of health and strength.

"A prominent professor of Harvard, himself an advocate of hypnotism, once affirmed that 'the effects of hypnotism are always superficial and temporary.' The worthy Dr. Quackenbos (perhaps unconsciously), possessed doubtless a strong healing gift, an imperative soul ; for the mind, per se, has no healing power, the efficacy of the human will is limited, but the possibilities of the enfranchised spirit, in its at-one-ment with Omnipotence, are boundless."

During natural sleep it is often possible to accomplish

great good in the training of children who are often highly amenable to right suggestions when asleep, which appeal directly to their higher consciousness, which is then awake. The methods to be employed are various, but it is never necessary either to waken a sleeping child or to put a waking child to sleep, in order to give a suggestion.

When a child is naturally sleeping, you may approach the bedside and begin talking to the sleeper in a gentle but decided voice. If the child awakes continue your conversation, but do not raise your voice to any excited tone or speak in a high or aggressive key. Speak to the sleeper quietly, kindly, firmly, with assurance in every accent, and as all suggestions, to be effective, must be purely affirmational, mention only those good habits which you desire to aid the child to practice.

The inner consciousness of the sleeper receives willingly the good suggestions you kindly make, and these sink into what some modern psychologists call the "subself" or "subjective mind," and having found lodgment therein, they form a base for future outward conduct.

It cannot be denied that we often enjoy spiritual communion during the night, and it is altogether wrong to deny that when we are soundly sleeping we receive information which we often possess and utilize during our day hours, though we may not recollect when or how we received it.

The chief difficulty with those who postulate unconsciousness during sleep is that they do not realize that we may be temporarily forgetful of experiences which we have enjoyed in sleep, and though for a while unmindful of them still capable of recollecting them. Memory and recollection are not identical. We are all possessed of more

memory than recollection and when people study to "improve memory" they are really seeking to gain a fuller mastery over recollection.

We all know how frequently we remember, forget, and remember again. We are all conscious of how completely certain facts have slipped our memories, often for a long time, and then quite unexpectedly these memories revive without apparently any external stimulus. These facts ought to be weighed much more carefully than they generally are, and a careful weighing of them will of necessity result in our accounting for them in one or the other of the following ways—we shall either admit that we contain a receptacle of knowledge far greater than we credit ourselves with possessing, or we shall have recourse to the theory of unseen spiritual prompters who may afford the necessary stimulus to reawaken our dormant consciousness.

A great many interesting and valuable results are obtainable while we are sleeping, and among them we should note the benefit and enlightenment we often gain while sleeping, provided that before going to sleep we have rightly disposed our minds for the reception of knowledge.

A few notable historic cases of truly celebrated individuals may serve to aid the reader in an honest endeavor to verify our main contention. Shakespeare's plays abound in allusions to sleep, and among the most striking passages we may refer to the incident of Brutus in Julius Cæsar, who cannot sleep immediately he begins to entertain the thought that Cæsar must be put to death that Rome be liberated.

Then in Henry VII we have these thrilling words describing the result of mental distress in depriving the King of sleep:

"How many thousand of my poorest subjects
Are at this hour asleep! O gentle Sleep,
Nature's soft nurse, how have I frighted thee
That thou no more wilt weigh my eyelids down
Nor steep my senses in forgetfulness?"

A prevailing misapprehension is almost universal that we can gain no good in church, at a concert, or while attending a lecture if we are sleeping. Such an error needs to be emphatically denied and all persons truly interested in the cure of nervous ailments should be the very first to protest vigorously against so nerve-wrecking a delusion.

There are many well-meaning people who would greatly enjoy attending evening functions of various kinds, were they not deterred by the fear that they might sleep during public exercises. These misguided folk need to study the literature of classic times and learn how much good sufferers were wont to receive while sleeping in consecrated temples; and as modern churches invite the public to enter for prayer, meditation and rest, church edifices may well be employed for all these uses, separately and collectively.

Working people are often sleepy in the evening but they need a change and recreation, and this cannot be obtained by remaining in the house when a strong desire is felt to go elsewhere. A new atmosphere filled with joyous and vigorous mental currents is often necessary to recuperate the weary, and after two or three hours spent in so vitalizing a surrounding the no longer tired workman or workwoman can return to home or lodging and sleep peacefully throughout the night.

We often hear people exclaim that they are too tired to

sleep, and that is precisely the case, but this tiredness can often be speedily overcome in a changed and pleasant environment. Dr. Bigelow very wisely tells us that "it is not uncommon for those who have no habit or inclination to sleep during the morning hours of secular days, to be overcome with somnolency in church, soon after the devotional exercises are begun, and who find it impossible to derive any edification from them until they have lost themselves for a moment or two in absolute unconsciousness.

"Then they have no difficulty, sometimes a lively pleasure in attending to the exercises which follow. The worshiper is then withdrawn from the familiar excitement of customary avocations. It is idle to suppose that in these few moments of repose, upright in his pew, he has rested enough, in the common acceptation of that word, to repair any waste of tissue that would explain the new sense of refreshment that ensues.

"He has received in that brief retirement from the world, some reinforcements which manifestly are not dependent upon time or space for their efficacy—spiritual reinforcements only. He has removed himself, or been removed further away, out of sight or hearing or thinking, so to speak, of his phenomenal life, and nearer to the source of all life."

Strabo referring to Moses, whom he calls an Egyptian priest, speaks of his having led those who followed him out of cities to the open country because there they might more readily commune with Deity, and also speaks of a sanctuary without idols in which great blessings were conferred on those who slept within it.

The famous Greek temple dedicated to Esculapius is

said to have healed multitudes who slept in it. On many instances the presiding divinity is said to have revealed to sufferers during sleep the means they should pursue in order to get free from the ailments which oppressed them. One of the most famous instances on record of remarkable enlightenment received in sleep is two thousand years old.

Cicero made the record and Macrobius discovered it after it had been supposed lost for fifteen centuries. The vision of Publius Cornelius Scipio, the second Scipio Africanus, while he was military tribune in Africa and guest of Prince Massanissa, gives striking confirmation of the illumination we may receive while we are spiritually detached from all relation with the phenomenal world in which we spend our waking consciousness.

Scipio relates that after much talk about politics and government, and especially of his illustrious ancestor the first Africanus, a deeper sleep than ordinary came over him in which his ancestor very distinctly appeared to him and told him that the preservation of the country depended entirely upon him; at the same time the younger Scipio was informed by his ancestor that many perils confronted him, but he was assured that if he were faithful in the discharge of his every obligation, a special state of blessedness awaited him after death.

Scipio declares that though terrified, not so much at the prospect of death as at the thought that trusted friends were proving treacherous, he interrogated the spirit concerning his father Paulus, and others whom he thought had died; the spirit answered him in these words "They are alive indeed, for they have escaped from the fetters of the body as from a prison."

Then Scipio enquired why, if the life beyond death was more glorious than this present existence, he should not hasten to it, but he received the faithful reply from Paulus who also appeared to him: "Not so, my son, unless that God, whose temple is all this which you behold, shall free you from this imprisonment in the body you can have no admission to this place: for men have been created under this condition, that they should keep that globe which you see in the middle of this temple, and which is called the earth.

"And a soul has been supplied to them from those supernal fires which you call constellations and stars, and which, being globular, are animated with divine spirit, and complete their cycles and revolutions with amazing rapidity. Therefore you, my Publius, and all good men must preserve your souls in the keeping of your bodies, nor without the order of that Being who bestowed them upon you, are you to depart from mundane life, lest you seem to desert the duty of a man which has been assigned to you by God."

After this exordium against suicide, much good doctrine was given by the father to the son, and as the spirits vanished, Scipio awoke from sleep. We have in this fine old testimony only one out of many striking narrations proving how distinguished men in all ages have enjoyed spiritual enlightenment while asleep, and what has occurred in days of old is occurring now also, and can and will continue to occur whenever opportunity is given for its occurrence.

CHAPTER XVIII

SPIRITUAL MEDIUMSHIP—REASONABLE VIEWS OF MEDIUMSHIP CONTRASTED WITH POPULAR FALLACIES CONCERNING IT

Many readers of current literature dealing with psychic questions in general must be very much confused on account of the bewilderingly divergent views expressed by different writers who attempt to deal with the intricate question of human sensitiveness by recourse to a single strained hypothesis. These discording hypotheses of different theorists are often gravely set forth as final and authoritative, in consequence whereof many superficial readers, who are easily captivated by pretentious claims, commit themselves without any first-hand investigation to whatever theory is set forth by some author whose opinions they chance to favor. Since the publication of Hudson's "Law of Psychic Phenomena" a number of writers and lecturers have arisen who on the basis of Hudson's famous theory of "Two minds" have undertaken to explain away all spiritualistic evidences by calling upon the "subjective mind" to account for everything that could not be explained by trickery. Given a theory which admits of no limitation, and a resolute determination to explain everything by means of it, the way is at once clear for the demolition of every evidence which may be in conflict with it. Hudson has written many good things and his contribution to the literature of modern psychology is decidedly valuable, but his views on Spiritualism often border

upon the absurd and they are certainly not endorsed by any truly scientific men who have conducted independent investigations. Hudson's most ridiculous conclusions, which are certainly not warranted by his original premises, are endorsed by Henry Frank and many other popular speakers who make statements with great enthusiasm in public addresses and through the press which when submitted to impartial examination are found to be so utterly one-sided as to possess very little if any, philosophic value. Suppose we now accept as true the hypothesis of a dual mind, which is by no means unreasonable, even if we use Hudson's terminology and insist upon "objective" and "subjective" as terms to be universally employed, there is still no solid ground whatever for denying spirit-communion or for speaking adversely concerning mediumship. Hudson's second popular book in his series of five, is entitled "A Scientific Demonstration of the Future Life." In that volume he has endeavored to prove that the "subjective mind" is the seat of the telepathic faculty and that its chief field of functioning is in the life beyond death. Accepting this statement at its full value it can lend no support to any denial of spirit-communion for no author has vouched for the facts of telepathy more valiantly than Hudson. Granting that two "subjective minds" are so *en rapport* that one can communicate intelligibly with the other while both are still associated with "objective minds" prior to physical dissolution, there is no reason for supposing that the same "subjective" communion cannot continue after the "objective mind" in the case of one of the communicating parties has passed away with the demise of the physical body.

Though the word "mediumship" is placed under the

ban and treated by many authors who indulge in sweeping assertions as allied with insanity and all manner of pathological and even criminal conditions, a sane consideration of its true nature and real import will enable every rational student of psychology to discriminate without much difficulty between healthy and unhealthy symptoms. We will admit that highly sensitive persons are usually of high-strung nervous temperament and if subjected to unpleasant and unwholesome surroundings they are apt to be afflicted with distempers common to their type, but such an admission only counsels to caution, it never logically leads to condemnation of mediumship in its entirety. If we can sift out the kernels of wheat from the mass of chaff and eliminate the wholesome grain from the enormous growth of tare or cockel which we find in such books as "The Great Psychological Crime," which Henry Frank pronounced *authoritative* (*Banner of Light*, Boston, January 13, 1906) we shall find that the basis of all outcry against mediumship is that it exposes the medium to control and coercion from an unseen, and often from an unknown source, and that such submission of one will to another is detrimental to health and character. That there is some degree of reason in such a statement no reasonable person will deny, but we are prepared to entirely refute the insinuation that mediumship is necessarily anything other than a voluntary sensitiveness enabling two or more friends to enjoy communion with each other. Accepting the phenomena of telepathy as legitimate, and neither Hudson nor his followers ever seem to condemn it, it logically follows that simple mediumship involves no more than the practice of telepathy extended into the post-mortem state which, if Hudson's theory be correct, is only the survival of a func-

tion of the "subjective mind" which is always involved in every telepathic transaction. It seems impossible for some people to get anything like a clear idea of what the so-called "next" or "future" state of man can be, and because a crude theory is invented, which has no foundation in fact or reason, that some marvelous and inconceivable change occurs at the instant of physical transition, we are either told that it is extremely dangerous or positively wrong to commune with our friends who have left their earthly bodies or else that it is impossible for us to do so. Neither F. W. H. Myers in his monumental work "Human Personality, its Survival of Bodily Death," Minot J. Savage in his "Life Beyond Death" and "Can Telepathy Explain?" or Professor Hyslop in his "Science and a Future Life" have fallen into any such error, and we advise a careful perusal of the books mentioned on the part of all who desire to read the sober utterances of unprejudiced men of high intellectual ability who have not allowed prejudice to warp their judgment. That a word of caution should be given to excitable and unreflecting dabblers in psychic experimentation we fully admit, but words of caution need to be cautiously uttered and they must be voiced without prejudice if they are to prove salutary. Mediumship intelligently viewed presents two distant phases or aspects which are, in a sense, diametrically opposed, and we suppose it must be with only one of these that opponents of mediumship are acquainted. The objectionable or undesirable aspect of the question borders upon what Dr. J. M. Peebles and many other influential Spiritualists designate "obsession," which means that one mind is so far under the dominion of another, and that other a very crude or distorted one, that individual mental liberty is

impossible until the "obsessing" influence has been removed. Miscellaneous public circles, in which people gather with all sorts of mixed motives and all varieties of moral, mental, and physical conditions, are sources of grave danger to highly sensitive people who are of weak and yielding disposition and have not developed around them a protective aura. We can also conscientiously inveigh against all attempts to exercise any psychic gift or faculty for any other than a noble purpose, and were condemnations of mediumship or mediumistic practices directed solely against pernicious customs we should heartily endorse even an anathema directed against perversions. But we must not permit ourselves to confound the innocent with the vicious, or the helpful with the harmful, though that is exactly what is done by sensational declaimers against mediumship at large. Very much good is often accomplished through clairvoyance and very much more good by means of clairsentience, and oftentimes a spirit-message conveyed through an entranced medium brings comfort to the sorrow-stricken and needed instruction to the perplexed. Home circles properly conducted in a pure atmosphere and where aspirations are noble are productive of excellent results, and it is abundantly shown that mediumship exercised in such surroundings conduces to enlarged health and increased mental and ethical development. The claim has been made that Indian spirits always manifest themselves during early stages of mediumistic development and that this is an evidence that the "subjective mind" is remanifesting some ancestral states, the remains of which are contained with it, and it is further said that this proves retrogression or reversion to some primitive condition. In reply to that stupid and almost

foundationless allegation we have but to call attention to the fact that nowhere except in America do Indian spirits usually manifest, unless some American medium travels to another country and introduces her unseen escorts to a foreign audience, and further let it be remembered that a very large percentage of people of American birth are not descended from North American Indians any more than are natives of European countries who rarely, if ever, unearth Indian spirits from their subconsciousness during incipient stages of mediumistic development. Whence then the proof of Atavism? The real distinction which should always be emphasized between a sort of sensitiveness which may be a kind of relic of the past, and a totally different variety which foreglimmers a higher condition for the future, is that the former is always involuntary or sub-volitional, though not invariably harmful, while the latter is always voluntary or volitional. Sensitiveness needs to be regulated and controlled, we should never permit ourselves to be governed by it. It is high time that intelligent Spiritualists take a firm stand on this question, and in view of the immense amount of controversy still waging around the *pros* and *cons* of mediumships it ought to be feasible to publish some moderately tempered manual setting forth what is and what is not desirable along the path of mediumship and its development. It seems difficult to reach a happy middle path between two extremes, as most people are influenced by emotion rather than by logic, the work however needs to be done and we must bring to the task of doing it no other spirit than that of utterly impartial open-mindedness. Wherever we witness signs of disease and degeneracy accompanying the exercise of mediumship we should search fearlessly for the cause, but

not blindly fling a sweeping accusation against mediumship in its simplicity or entirety because certain aberrant accompaniments are sometimes found attending it.

Had we, as a people at large, less disposition to yield to fashions and submit to customs and conventionalities, no matter how foolish or harmful such may be, we should soon behold a soul-cheering diminution of those abnormalities which do indeed sometimes accompany mediumship, but are in no true sense its legitimate or necessary offspring. Control or coercion may well be warned against, but willing susceptibility to communion with spirit friends and helpers is no sign of degeneracy and constitutes no step in the direction of insanity. Though notes of reasonable warning need often to be raised, warnings must be directed against abuses only; they are senseless and must ever miss their mark when they take the form of wholesale denunciation. Mediumship is good, only its abuse is evil. To the impartial student of the literature of modern Spiritualism, which began to accumulate almost immediately the "Rochester Knockings" created a world-wide sensation in 1845, it must appear that never in any previous period of this planet's history has there been fuller evidence established than was collected and authenticated during the nineteenth century to convince, even the most sceptical among enquirers, that physical dissolution is not the end of our conscious individuality.

CHAPTER XIX

THE SPIRIT WORLD—AS SEEN AND DESCRIBED BY ONE WHO HAS VISITED IT FREQUENTLY

CHARLES W. LEADBEATER serves a highly valuable purpose as a teacher and illustrator of spiritual philosophy, finding much in common between Spiritualism and Theosophy when both are rightly understood. We have introduced this record of wonderful clairvoyance between chapters devoted to our own statements on these and similar great questions to give to our readers independent testimony which agrees very substantially with the views of the author based on closely similar experiences.

The following truly remarkable statements are taken (slightly condensed) from articles published in Chicago during February, 1906, first in the *Tribune*, then in the *Progressive Thinker*. We take particular pleasure in presenting these extracts to our readers because they serve to vividly illustrate the kind of visions of the spirit world which modern seers are frequently beholding.

"In my visions and dreams the bright jasper walls I can see," sang the poet of "The Home of the Soul." But C. W. Leadbeater, in full waking consciousness, sees all that eye hath not seen or ear hath heard on earth of the glories of the heaven world. He has seen and known the seventh heaven. And what he has done he says all can do.

It is only our lack of development, affirms Mr. Leadbeater, only the limitation imposed upon us by this robe

of flesh, that prevents us from fully realizing that all the glory of the highest heaven is about us here and now, and that influences flowing from that world are ever playing upon us if we only will understand and receive them. "Do not complain and cry," said a great teacher of old, "but open your eyes and see. The light is all about you, if you would only cast the bandage from your eyes and look. It is so wonderful, so beautiful, so far beyond what any man has dreamed of or prayed for, and it is forever and forever."

Mr. Leadbeater, as a trained Occultist, has cultivated his higher senses, his occult faculties, whereby are visible to him the heavenly spiritual regions which are shut out to carnal eyes. These heavenly regions are worlds of subtler substance than the physical world, interpenetrating it, and therefore all about us. Heaven is the world of thought, the mental plane, as Occultists term it, supremely a state of consciousness, the "kingdom of heaven" being "within you." The astral plane is the world of feeling; the physical plane, the familiar earth of the senses, is the world of action. The body of action is the physical body, the body of emotion is the astral body, the body of thought is the mental body. The immortal soul, which lives forever, in the heaven world, communicates with the physical world by means of physical impacts transmitted to the physical brain, thence to the astral, and thence to the mental body. The soul is the immortal thinker and ego.

Scientific Occultism trains the faculties of the higher bodies which enable us to see these heavenly regions lying all about us. It was thus that Mr. Leadbeater learned to journey up through the seven heavens. A radiant sense not only of the welcome absence of all evil and discord

but of the insistent, overwhelming presence of universal joy is the first and most striking sensation experienced by him who enters upon the heavenly world, reports the visitor. And it never leaves him so long as he remains there, and the man who has once experienced it in full consciousness will regard the world with widely different eyes forever after.

Let a man imagine himself with these feelings of intense bliss and enormously increased power floating in a sea of living light, surrounded by every conceivable variety of loveliness in color and form—the whole changing with every wave of thought that he sends out from the mind, and being as he presently discovers, only the expression of his thought in the matter of the plane and in its elemental essence. For that matter is of the same order as that of which the mind-body itself is composed, and therefore when that vibration of the particles of the mind-body which we call a thought occurs, it extends itself immediately to this surrounding mental matter and sets up corresponding vibrations in it, while in the elemental essence it images itself with absolute exactitude. Concrete thought naturally takes the shape of its objects, while abstract ideas usually represent themselves by all kinds of perfect and geometrical forms.

If the visitor wishes to observe the plane upon which he finds himself it will be necessary for him carefully to suspend his thought for the time, so that its creations may not influence the readily impressible matter around him and thus alter the entire conditions so far as he is concerned. He begins to realize that all this magnificence is not a mere idle or fortuitous display; he finds that it all has a meaning; a meaning which he himself can understand; and

presently he grasps the fact that what he is watching with such ecstasy of delight is simply the glorious color language of the angels—the expression of the thought or the conversation of beings far higher than himself in the scale of evolution.

By experiment and practice he discovers that he also can use this new and beautiful mode of expression, and by this discovery he enters into possession of another great tract of his heritage in this celestial realm—the power to hold converse with and to learn from its loftier inhabitants.

If the visitor wishes to carry his analysis of the plane still further and discover what it would be when entirely undisturbed by the thought or conversation of any of its inhabitants, he can do so by forming round himself a huge shell, through which none of these influences can penetrate, and then, holding his own mind perfectly still, examining the conditions which exist inside his shell. He is now able to perceive another and entirely different series of regular pulsations.

These evidently are universal. They cause no change of color, no assumption of form, but flow with resistless regularity through all the matter of the plane, outward and in again, like the exhalations and inhalations of some great breath beyond our ken.

There are several sets of these, clearly distinguishable from one another by volume, by period of vibration, and by the tone of harmony which they bring, and grander than them all sweeps one great wave which seems the heart-beat of the system, a wave which, welling up from unknown centres on far higher planes, pours out its life through all our world, and then draws back in its tremendous tide to that

from which it came. In one long, undulating curve it comes, and the sound of it is like the murmur of the sea; and yet in it and through it all the while there echoes a mighty ringing chant of triumph, the music of the spheres. The man who once has heard that glorious song of nature never quite loses it again; even here on this dreary physical plane of illusion he hears it always as a kind of undertone, keeping ever before his mind the strength and light and splendor of the real life above.

The sense itself by which he is able to cognize all this is not the least of the marvels of this celestial world; no longer does he hear and see and feel by separate and limited organs, as he does down here; instead of these he feels within him a new, strange power, which is not any of them and yet includes them all and much more—a power which enables him the moment any person or thing comes before him not only to see it and feel it and hear it but to know all about it instantly inside and out, its causes, its effects, and its possibilities. He finds that for him to think is to realize; there is never any doubt, hesitation, or delay about this direct action of the higher sense. If he thinks of a place, he is there; if of a friend, that friend is before him. Every thought and feeling of his friend lies open as a book before him. All knowledge is his for the searching —all that does not transcend even this lofty plane; the past of the world is as open to him as the present; the indelible records of the memory of nature are ever at his disposal, and history, whether ancient or modern, unfolds itself before his eyes at will.

Not only can he review at leisure all history with which we are acquainted, correcting, as he examines it, the many errors and misconceptions which have crept into the ac-

counts handed down to us; he also can range at will over the whole story of the world from its beginning, watching the slow development of intellect. Nor is his study confined to the progress of humanity alone; he has before him as in a museum all the strange animal and vegetable forms which occupied the stage in days when the world was young; he can follow all the geological changes which have taken place, and watch the course of the great cataclysms which have altered the face of the earth again and again.

The lowest heaven has for its principal characteristic, affection for family or friends, unselfish but usually somewhat narrow. One of the first persons Mr. Leadbeater encountered in heaven was a mother who had died about twenty years ago and left behind her two sons, to whom she was deeply attached. Naturally they were the most prominent figures in her heaven, and quite naturally, too, she thought of them as she had left them. The love which she thus poured out ceaselessly upon these mental images was thus really acting as a beneficent force showered down upon the grown up men in this physical world.

Along these lines only is conscious communication possible between those still imprisoned in the physical body and those who have passed into this celestial realm. A soul may be shining out gloriously through his image in a friend's heaven life, and yet in his manifestations through the physical body on earth that friend may be entirely unconscious of all this, and so may suppose himself unable to communicate with his departed friend. But if that soul has evolved consciousness to the point of unification and can therefore use his full powers while still in the physical

body, he can then realize even during this dull earthly life that he still stands face to face with his friend as of yore, that death has not removed the man he loved, but only opened his eyes to the grander, wider life which ever lies around us all. In appearance the friend would seem much as he did in earth life, yet somehow strangely glorified. There is a reproduction of the physical body.

The dominant characteristic of the second heaven may be said to be anthropomorphic religious devotion. This phase of devotion which consists essentially in the perpetual adoration of a personal deity must be carefully distinguished from those higher forms which find their expression in performing some definite work for the deity's sake. Some of the most characteristic examples of this plane are to be found among women, who indeed form a large majority of its inhabitants. A quaint and pretty example of the heaven life of a child, aged seven, showed him occupied in reënacting in the heaven world the religious stories which his Irish nurse had told him down here, and, best of all, he loved to think of himself as playing with the infant Jesus, helping him to make those clay sparrows which the power of the Christ-child is fabled to have brought to life and caused to fly.

The chief characteristic of the third heaven may be defined as devotion, expressing itself in active work. The Christian on this plane, for example, instead of merely adoring his Saviour, would think of himself as going out into the world to work for him. It is especially the plane for the working out of great schemes and designs unrealized on earth—of great organizations inspired by religious devotion and usually having for their purpose some philanthropic object. On this plane the higher

type of sincere and devoted missionary activity finds expression.

The fourth heaven is arranged into four main divisions —unselfish pursuit of spiritual knowledge; high philosophic or scientific thought; literary or artistic ability exercised for unselfish purposes, and service for the sake of service. We find here many of those noble and unselfish thinkers who seek insight and knowledge only for the purpose of enlightening and helping their fellows.

Here we find all our greatest musicians; Mozart, Beethoven, Bach, Wagner, and many others are still flooding the heaven world with harmony far more glorious even than the grandest which they were able to produce when on earth. It seems as if a great stream of divine music poured into them from higher regions and was specialized by them and made their own to be sent forth through all the planes in a great tide of melody which adds to the bliss of all around.

Those who are functioning in full consciousness in the heaven world will clearly hear and fully appreciate this magnificent outpouring.

Here also was one of earth's failures—for the tragedies of earth-life leave strange marks even in heavenly places. In the world where all thoughts of loved ones smile upon man as friends he was thinking of writing a great book and for the sake of it had refused to use his literary power in making mere sustenance from paltry hack work; but none would look at his book, and he walked the streets despairing, till sorrow and starvation closed his eyes to earth. He had been lonely all his life—in his youth friendless and shut out from family ties, and in his manhood unable to work only in his own way, pushing aside hands that would

have led him to a wider view of life's possibilities than the earthly paradise he longed to make for all. Now, as he thought and wrote, though there were none whom he had loved as personal or ideal helpers who could make part of this, his mental life, he saw stretching before him the Utopia of which he had dreamed, for which he had tried to live, and the vast thronging impersonal multitudes whom he had longed to serve; and the joy of their joy surged back on him and made his solitude a heaven. When he is born again on earth he surely will return with power to achieve as well as to plan, and this celestial vision will be partially bodied forth in happier terrene lives.

Is it contended that in heaven we make our own surroundings and for that reason see only a part of heaven? Surely down here also the world of which a person is sensible is never the whole of the outer world but only so much of it as his senses, intellect, education, enable him to take in. What does he know as a rule even of the more recondite physical facts which surround him and meet him at every step he takes? The truth is that here as in heaven life he lives in a world which is largely of his own creation. He does not realize it either there or here, but that is only because of his ignorance, because he knows no better.

Is it said that in the heaven world a man takes his thoughts for real things? He is quite right; they are real things and on the thought plane, nothing but thought can be real. There we recognize that great fact; here we do not; on which plane, then, is the delusion the greater? Those thoughts of his are indeed realities, and are capable of producing the most striking results upon living men—results which can never be other than beneficial because

upon that high plane there can be none but loving thought. Thus it will be seen that the theory that the heaven life is an illusion is merely the result of a misconception and shows imperfect acquaintance with its conditions and possibilities; the truth is that the higher we rise the nearer we draw to the one reality.

The fifth heaven is the true home of the soul and by far the most populous of all the heavens. Here are present almost all the 60,000,000,000 souls who are said to be engaged in the present human evolution—all, in fact, except the comparatively small number who, by their purity and knowledge, are able to pass into higher heavens. It is the true home of the souls of nearly all mankind, and here lives the soul while the lower mind and body dwell in the coarser physical and astral worlds.

Souls connected with a physical body are distinguishable from those enjoying the disembodied state by a difference in the vibrations set up on the surface of the globes; it is therefore easy on this plane to see at a glance whether an individual is or is not in incarnation at the time. The immense majority, whether in or out of the body, are but dreamily semi-conscious; those who are fully awake are radiant exceptions standing out amid the less brilliant crowds like stars of the first magnitude, and between these and the least developed are ranged every variety of size and beauty of color, each representing the exact stage of evolution at which he has arrived.

Passing from the fifth to the sixth heaven is like going from a great city to a peaceful countryside; for at the present stage of evolution only a small minority of individuals have risen to this loftier level, where even the least advanced is definitely self-conscious and also conscious of his

surroundings. The soul on this level is aware of the purpose and method of evolution; he knows that he is engaged in a work of self-development, and recognizes the stages of physical and post-mortem life through which he passes in his lower vehicles. The personality with which he is connected is seen as a part of himself, and he endeavors to guide it, using his knowledge of the past as a storehouse of experience from which he formulates principles of conduct, clear and immutable convictions of right and wrong. These he sends down into his lower mind, superintending and guiding its activities.

The seventh heaven, the most glorious level of the mental world, has but few denizens as yet from our humanity, for on its heights dwell none but "Masters of Compassion and Wisdom" and their initiated pupils. Of the beauty of form and color and sound no words can speak, for mortal language has no terms in which these radiant splendors may find expression. Enough that they are, and that some of our race are wearing them, the earnest of what others shall be, the fruition of which the seed was sown on lowlier planes.

From this highest heaven come down most of the influences poured out by the Masters of Compassion as they work for the evolution of the human race, acting directly on the souls of men, shedding on them inspiring influences and energies which stimulate spiritual growth, which enlighten the intellect, and purify the emotions. Hence genius receives its illuminations; here all upward efforts find their guidance.

As the sun's rays fall everywhere from one centre and each body that receives them uses them after its nature, so from the Elder Brothers of the race fall on souls the light

and life which it is their function to dispense, and each uses as much as it can assimilate and thereby grows and evolves. Thus, as everywhere else, the highest glory of the heavenly world is found in the glory of service. They who have accomplished their mental evolution are fountains from which flow strength for those who are still climbing.

CHAPTER XX

TELEPATHY AND CLAIRVOYANCE

THERE are few thinkers and still fewer experimentalists in the field of psychical research who are ready to draw a hard and fast line between one phase of psychical phenomena and another, for so closely interblended are various phases of psychical activity that it seems practically impossible to separate them, so persistently coexistent even through distinct are they. As Telepathy means feeling at a distance, and Clairvoyance means clear sight, we may not incorrectly add that one of the principal meanings of Clairvoyance is seeing at a distance, a distance so much greater than ordinary as to make its range of vision appear decidedly peculiar. In cases of simple Telepathy the general inference is that a message is distinctly conveyed from one place to another, and from one person to another, by some far subtler agent than is recognized in the ordinary affairs of common life. When the factor of Clairvoyance enters, the phenomena becomes complicated, demands further investigation and presents a far more intricate problem for solution. It is sufficiently marvelous for most people to be told that a person, a thousand or more miles distant, can transmit his thought accurately, causing you to understand his meaning as though he were actually by your side physically and conversing with you face to face, but as in the case of our own experiences, with Lady Caithness and others, vision as well as feeling, and mental perception have to be taken

into account. Though such experiences have been designated telepathic, they include additional evidence in support of Clairvoyance. G. F. C. Grumbine in his book entitled "Clairvoyance," includes under that single heading almost all that we are accustomed to refer to as illumination, insight, intuition, etc. The use of the word "Clairvoyance" in so broad a sense is probably no violation of etymology, as clear vision is certainly the bulwark of every seer or seeress, and those titles were continually applied to prophets and prophetesses in days of old, as the Bible abundantly testifies. The chief difficulty encountered in any endeavor to demonstrate telepathic communion is the obtuseness of many people to psychic impressions when the limitation is not found on the side of the would-be transmitter of information psychically. Concentration of thought and of gaze are very closely allied; the former is the great essential to success in Telepathy, the latter is equally necessary for the culture of Clairvoyance.

The successful telepathist is one who can and does definitely fix his mind on one object to the exclusion of all others; he has acquired the excellent all-important habit of thinking of just one thing at a time, never permitting two thoughts to become entangled. The seer or clairvoyant is one who as resolutely gazes upon one thing at a time, never allowing his vision to be confused, or his attention distracted, no matter how great the provocation or temptation to eye-wandering may be. Though there certainly are authentic instances on record of children whose Clairvoyance has been wonderful, though they have undergone no training whatever, these little ones seem not to be subject to the need of those mental ex-

ercises which the majority of adults find necessary, first to get them out of bad habits and then to get them into good ones. In the case of the remarkable children we refer to, there are no obstacles to be overcome and they are by nature of a quiet contemplative turn of mind or else so extremely alert that we may safely decide that their extremely transparent mental organization furnishes exactly the instrument needed for demonstrating to less enlightened people the reality of a spiritual universe. Grown people are for the most part anxious and fussy, and to the extent that they have allowed themselves to become apprehensive or careworn they have unconsciously built a wall or barrier around them psychically, so that they have become opaque or obtuse instead of transparent or diaphanous as to their auric envelope. Theosophists dwell much upon auras and a consideration of what affects the human aura is always an important study. The aura of a human being resembles closely the atmosphere of a planet. No less an astronomer than Dorman Steele undertook to suggest an interpretation of the first chapter of Genesis based on astronomical considerations, tending to the thought that the work of the fourth creative day—viewed from the terrestrial or geocentric standpoint, from which the author of the Pentateuch was viewing the universe—had no reference to the creation of the sun or the starry hosts, but only to the clearing of the earth's atmosphere to such an extent that during the fourth great geologic period the sun's rays began to penetrate and dissipate the dense fogs and vapors which had long encircled this planet, and thus the star-bespangled firmament became visible from an earthly viewpoint. Whether any of us are interested or not in the essentially historical question raised

by the foregoing opinion on a much disputed document, the illustration serves remarkably well to enforce a true and reasonable view of how the clairvoyant faculty can be developed or, we may say, how it often presents itself as already actively existent.

The auric belt or zone which surrounds an individual is dense or bright in proportion to the mental clearness or fogginess of the one who generates the aura. People who live mentally in the cellars of their nature, never rising in thought above the contemplation of material foibles may develop a very crude sort of clairvoyance, scarcely worthy of so dignified a name, but the higher and distinctly ennobling aspects of the faculty are entirely beyond them, beyond their experience because far above their interest. Clairvoyance is by no means an unmixed blessing though it is capable of being so used as to prove always and only an advantage to its possessor and to all who are privileged to share in its revelations. The wise prophets of ancient Israel, who were themselves seers of the highest rank, knew enough of Chaldean and Babylonian psychism to be able to warn the people to whom they preached against a misdirected agent, which because of misdirection occasioned untold and inestimable misery.

Narrow, prejudiced commentators are very apt to exercise no discrimination whatever when expounding the letter of biblical text, but thoughtful unbiased students never fall into the error of supposing that invectives hurled against witchcraft and necromancy had any reference to simple and profitable Clairvoyance. Every great and accepted prophet has been renowned as a clairvoyant, but when unscrupulous people desecrated a noble faculty, not only for money, but to serve the ends of malice, there arose an

outcry against the very gift itself which had been thus prostituted. It was nothing but shameless sensuality, often of the most revolting types, which drove many well-meaning teachers to proclaim asceticism as the highest good; in like manner abuse of psychic endowments has led to a blind, ignorant terror-stricken denunciation of those noble and beneficent psychic endowments which have ever characterized by their high presence the greatest moral teachers of our race.

Sir Wm. Crookes, one of England's most illustrious scientific men, has on several occasions given publicity to his theory of brain-waves and to a kindred conception of an ether-substance, along which intelligence can be transmitted at an almost incalculable rate of speed to practically interminable distances. The sensitive man or animal who can feel the quivering or vibrating of this ether is "mediumistic" to an unusual extent in the estimation of investigators in the psychic field who are not personally so susceptible to impressions.

Animal worship as indulged in by the ancient Egyptians and many other historic peoples is largely to be explained on the basis of their great admiration for psychic demonstrations and their wish to unfold psychically themselves. Witnessing the extraordinary sensitiveness of dogs, cats and other familiar animals they supposed these creatures to be in close and favored communion with divinities with whom they hoped to curry favor by showing honor to the animals who were the recipients of their singular esteem. It is well worth any student's while to read such portions of the Egyptian Book of the Dead as have been translated into English for the sake of understanding the probable origin and certain animus of several peculiar religious cults

which are attracting great attention now that the world seems on the lookout for a new religion, and while searching for an acceptable one is devoting much time and thought to a reëxamination of the oldest as well as the youngest which can be offered for contemplation. A study of animal life is always entertaining and instructive, and as in some directions certain animals excel us in our present stage of development, we should not be too proud to observe our four-footed companions with a view to learning all they are able to suggest to us. It is noticeable everywhere that those animals which display the most remarkable sagacity, evince ability to discover lost children, and render other services of priceless value, are very thorough in all they undertake and enter into whatever they do with zest and earnestness. They take a great interest in life; they are thoroughly on the alert when anything is going on which in any way interests them, and at the same time they are fond of periodic ease and can be just as lazy when they are resting as they are active when engaged in some pursuit. An excellent rule for everybody is: Do whatever you do with all your heart; throw yourself unreservedly into all your undertakings one after the other; make yourselves completely at home, wherever you may be at present. When you eat enjoy your food thoroughly, cultivate a due appreciation of the pleasures of the table, give the organ of alimentiveness an opportunity to expand normally; then when a meal is over go to your business or study, whatever that may be, and throw your whole energy and interest into the work in which you are then engaging. When you retire for the night, give yourself up wholly to sleep; appreciate the boon of slumber, never permit yourself to

think contemptuously of repose or wish it were unnecessary. Such brief, concise directions as the foregoing must be mastered and lived up to before any one is found ready to normally or healthfully pursue the path of psychical ascension into the upper realms where Clairvoyance is as normal as our ordinary lesser sight, common to every-day people, is normal on its lower plane of expression. Saul was sent to seek his father's asses which had strayed; Samuel set Saul's mind at rest, through Clairvoyance, concerning the asses and then immediately proceeded to unfold matters of immeasurably higher moment than the whereabouts of a few donkeys. Clairvoyance includes the lower as it rises to embrace the higher. It is doubtful whether public professional clairvoyants are generally accurate in their visions, not because they are other than honest men and women, but by reason of the impossibility of complying with necessary conditions in the surroundings in which most of them live and work. There may be a few people in every community who have arrived so near to the stage of adepts that they can afford to snap their fingers at such conditions as most sensitives find necessary for the exercise of their gift, and should we encounter one of these exceptionally developed people we should no doubt be greatly astonished at the revelation made to us in a surrounding apparently incompatible with the exercise of lucidity. When, however, the clairvoyant is only a tyro it is highly essential that the mental as well as the physical atmosphere during a "sitting" should be held as quiet as possible. Mental pictures are often projected on the screen of ether which we ordinarily speak of simply as the air of the room. The atmosphere is like the screen at a stereopticon exhibition and must be held

steady if the pictures displayed upon it are to appear with sufficient distinctness to make the exhibition a success. Crystal-gazing, or even looking quietly into a glass of clear water, is an introductory help to many embryo sensitives. Any practice, indeed, which serves to induce comfortable passivity of mind and body is favorable to the display of Clairvoyance, but by passivity we do not mean what a great many people suppose is intended by that much abused word. Activity of desire and expectancy must precede passivity in action. There must be an end or object in view or there is little reason in the attitude of the clairvoyant. It is not usually very profitable to simply sit gazing into vacancy, ready to see anything which may present itself in a crystal; there should certainly be some definite end in view or object to be gained if the exercise is likely to prove profitable in any determinable direction. There are a great many things we wish to know which transcend the scope of material discovery, and if our quest for this additional knowledge is legitimate it is perfectly reasonable to believe that we are endowed with some means or faculty whereby we can make these discoveries. Once let the idea of Clairvoyance be brought down from the clouds of mysticism in which it has so long dwelt and psychical investigation will be so far simplified and rationalized that the exercise of Clairvoyance will be as natural and regular as the employment of physical eyesight. Cleared or clarified vision is necessarily extended vision and the thought of extension applies quite as much to insight as to farsight or foresight. Science is now rapidly demonstrating the presence of myriads of objects unseen by the average eye yet capable of being discerned with the aid of a microscope and often

photographed without the employment of other or more delicate apparatus than that in constant use among photographers. If a clairvoyant says, "I see a form or object beside you which you do not see because you are not equal to discerning it," there is nothing more wonderful in that augmented vision of the human seer than in the proof afforded by photography or microscopy of the presence of the same objects. The present age is happily one in which man is coming to believe in himself as well as in something external to himself and in consequence of this ever enlarging view of man universally the old glamour of supernaturalism is waning, while a lawful recognition of psychic phenomena is gaining ground continually. Culture of the psychic faculty is not so difficult, neither is it so very easy, as some suppose. It requires persistent attention rather than laborious effort just as the close attention we pay to anything often rewards us far more than toilsome attempts to force ourselves to acquire knowledge. Night and darkness have been frequently associated with Clairvoyance, because night and shade do not afford opportunity or invitation to excessive physical exercise and we cannot as a rule do two things well at once. One by one our tasks must be fulfilled; one by one our occupations must be dealt with, and as it seems impossible to be awake and asleep at the same instant, so does it seem almost incredible that we can be seriously occupied with material cares and at the same time keenly alive to what lies beyond external ken. Another consideration of the means whereby Clairvoyance can be developed, occurs to us as we call to mind a narrative concerning some good people on the Pacific coast to whom the Klondike excitement brought spiritual development.

A happily married couple who had long been interested in psychical matters, but had registered no personal evidence of their own susceptibility to unseen influences, were for several months completely separated in body as the husband went to Alaska and the wife remained in Seattle with her mother. When the man had reached the gold fields he could not communicate with his wife in any material way as neither telegraph, telephone nor post-office was available, and though he had no cause to be anxious on her account, as she was a healthy woman living at home in a comfortable house among friends, she was greatly concerned for his welfare as many alarming accounts of the dangers and sufferings of miners in a district near where she believed her husband to be working had reached her ears. Determined to put to a practical test the statement often made to her by "sensitives" of her acquaintance, that she was an excellent clairvoyant potentially though actually she had never cultivated her endowment, she resolved upon devoting some time late every evening just before retiring for the night to the liberation of her psychic faculty. For three or four nights she sat quietly in an easy chair in her sleeping room for over an hour but received no evidence of seership. However before a week was over she felt herself capable of discerning the dim outlines of a mining camp, and shortly the form of her husband distinctly appeared to her. Describing her experiences to friends (she was always willing to relate them), she declared many times in the most positive terms that she had no sensation at all akin to traveling in an "astral body" or of being transported through space; on the contrary she felt thoroughly at home in her own organism, but her vision pierced all intervening space and

Alaska was as near as an adjoining dressing-room. When her husband returned well and strong and with a larger pile of treasure than many miners brought with them, he was, to use his own words, "literally dumbfounded" with the contents of his wife's diary which she had kept faithfully and which contained minute records of his own experiences in Alaska while she was in Seattle, and the most satisfying and at the same time amazing portions of her entries were thoughts of his which had clearly amounted to perfect mental messages.

After closely inspecting the diary and noting the dates of the different entries he discovered that whenever he had particularly wished to communicate some piece of information to his wife to ease her mind concerning his health and safety she had received a specially clear and strong picture of himself and of his whereabouts, while at other times when he had been thinking less intently of his home and its inmates her sight of him and his surroundings had been far less distinct. Evidences are everywhere multiplying which go far to prove that even so wildly romantic a tale as George du Maurier's "Peter Ibbettson" may have been built on actual fact, for it does occur that when two people are devotedly attached to each other and circumstances hold their bodies rigidly apart, the soul-sense we may well call Clairvoyance, in company with a train of kindred senses beyond our common ken, assert themselves right vigorously and afford a present day explanation of the telling words of Lovelace, "Stone walls do not a prison make, nor iron bars a cage."

We are now on the very verge of Spiritualism proper and we have only to say that though a mass of error has been mixed up with its history during the past half century

and more, there is so much of truth in it as a demonstrable philosophy that through the steady and rapid advance of scientific study of all psychic problems now in progress, there are arising new and noble phases of mediumship convincing the inquiring multitude that physical dissolution is in no sense death in the old blind barbaric meaning attached to that ancient word. We are here and now spiritual beings and we remain such hereafter. "Death hath no power to part the fond, they are together still," is a perfectly true statement, and equally true is it that no possible terrestrial barriers can separate effectually those who are truly linked in the bonds of sincere affection, and are therefore united one to the other in spiritual ways, which earthly changes can never have power to rupture. There are other aspects of clairvoyance apart from those we have been touching upon, which are less easily dealt with, because they are often mistaken for something they certainly are not. We allude to the sight of what are often termed "astral pictures" which inexperienced sensitives cannot very readily explain, but which deeper students of clairvoyance find no difficulty in accounting for. Nothing can be more unreasonable and unkind than stamping with the brand of falsehood visions which we have not yet learned to interpret scientifically. Clairvoyants often claim to know nothing of the real nature of what they see, consequently they are not justly chargeable with even making mistakes if they describe scenes which seem to us incongruous and which we may misinterpret in our present ignorance of what such visions truly signify. We are often greatly pleased with descriptions of absent or departed friends which strike us at first as extremely accurate, but when we look more deeply into the question, we

are beset with grave difficulties. A good clairvoyant once gave exactly the following description of a departed brother to a gentleman in London who was then beginning to seriously investigate the claims of Spiritualism: "I see a young man with you; he is very much attached to you, and is constantly with you; he appears about twenty-eight years of age, certainly not over thirty; he is dressed in a gray tweed suit with a blue cravat; his hair is light brown, rather thin and parted in the middle; he has a moustache but no beard or whiskers." The gentleman in question went to another clairvoyant in another part of London two or three days later, and received an almost identical description which he declares answers exactly to the appearance of his younger brother who passed away quite suddenly while on a summer tour in Norway rather less than two years previously. The facts in the case are, that these two young men were greatly attached to each other and that the survivor keeps in his room on the mantelpiece a picture of his departed brother very differently dressed, so that had either clairvoyant seen the photograph she would have described a black suit and a white necktie. When the surviving brother last saw the one who has passed over, that young man was attired exactly as the two clairvoyants have described, but no material portrait has been taken of him in that dress. Now comes in the investigator's difficulty. Do we on passing into spirit life (he inquires) permanently retain the exact appearance, even to details of apparel, which we presented just before leaving the mortal frame, and if not why are we told that our friends present just such appearances? There are but two rational answers to this most natural question, and they are as follows: 1. Many clairvoyants see into our sur-

rounding aura and behold imprinted thereon the pictures of events and circumstances which have greatly impressed us and which we carry about with us quite unknowingly, it may be, as a relatively permanent portion of the contents of our psychic picture gallery. 2. Our friends in spirit-life when seeking to make known to us the reality of their continued interest in us and in our welfare, often show themselves to clairvoyant vision in a manner most sure to strike us with a conviction of their identity. In the former instance we are very unlikely to receive any definite information and are apt to feel perplexed and saddened because, though our friends are thus accurately described as being with us, we never seem to derive a glimmer of intelligence as to their condition or to enjoy any comforting assurance that they are truly in communion with us. In the latter instance we invariably either receive some characteristic message, or we feel in some subtle spiritual way that we are truly in communion with one whom we love and by whom we are loved. All phases of psychic phenomena are now being considered both critically and sympathetically by large numbers of intelligent people to an extent utterly unprecedented in comparatively recent times, and as it is always desirable to be cautious ere we admit too much, though we should be ever ready to accept the logic of evidence from whatever direction it may come without the slightest prejudice, we feel properly thankful for all attempted definitions of so wonderful and far-reaching a faculty as clairvoyance which help in any way to afford a basis for a rational interpretation of its true nature. The public is indebted to that fascinating author, C. W. Leadbeater, for the following summarization of Clairvoyance which we quote from his very popular work, "Man Visi-

ble and Invisible," the sub-title of which is "Examples of Different Types of Men as Seen by Means of Trained Clairvoyance." Chapter three, entitled "Clairvoyant Sight," ends with these words,—"The clairvoyant is simply a man who develops within himself the power to respond to another octave out of the stupendous gamut of possible vibrations, and so enables himself to see more of the world around him than those of more limited perception." That statement surely applies with equal force to the telepathist who feels rather than sees, and to the clairaudient also whose especial sensitiveness is in the field of hearing. Increased sensitiveness is the key to the mystery in all cases and this can be successfully induced by living a quiet, wholesome life, free from undue excitement, subsisting upon simple nutritious food, taking a good amount of outdoor exercise, and above all by determining to live a life of untarnished truthfulness, so that the "auric envelope" may be kept unsullied as a reflecting medium.

CHAPTER XXI

SPIRITUALISM IN ALL LANDS AND TIMES

Selected from the Writings of Dr. J. M. Peebles.

"I exist as I am, that is enough.
If no other in the world be aware, I sit content.
And if each and all be aware, I sit content."

—WALT WHITMAN.

CONSCIOUSLY do I feel that this life, with all its shadows and struggles, is really worth the living. And such, I think, is the general testimony of human experience. During many wanderings in savage, semi-civilized, and enlightened lands, I have seen a thousand smiles for a single tear, and I have heard ten thousand merry peals of laughter for a single groan of suffering. Surely, God is good.

But if death, as the atheist contends, "ends all," then this life is a little more than a tempest-tossed, tantalizing dream. If men rich in possibilities become, in dying, only dust and drifting gases, then hope, sympathy, aspiration for immortality, and all the soul's transcendent attributes, are nothing but heartless, pitiless mockeries.

This world is of very little importance unless there is another and a higher with equal opportunities and vastly better facilities for unfoldment; another world or worlds to look forward to in the future. And the word "future" implies faith. The inspired soul feeds in a measure upon faith. It is faith in Infinite Wisdom, in Nature's laws and faith in man, that moves the wheels of enterprise. And

it is faith in a future existence that, during all the ancient ages, gave energy and public spirit to earth's teeming millions.

Navigators sailing, Columbus-like, under the inspiration of a lofty faith, have discovered new islands and continents. Hardy toilers plow and sow and plant in a trusting faith that the sun will shine and the harvests come in due season. Tradesmen transact business with a confiding faith in their fellow-men. Faith is an all-inspiring force in the international relations of foreign commerce and in all the higher walks of social and intellectual life. Faith in the great, throbbing heart of humanity is sublime, and faith in God—the tender, loving, "Our Father who art in heaven,"—is the divinest, most restful, satisfying emotion of the human soul.

But man cannot live by faith alone any more than by bread alone. Faith, while the substance of things hoped for, looks towards the mountain top of the ideal and cries for light—more light. "Add," said the apostle, "to your faith knowledge." This he himself personally did, exclaiming, "For we know that if this our earthly house were dissolved, we have a house not made with hands eternal in the heavens." With the true Spiritualist, as with the great apostle, faith buds and blossoms, and has its fruition in the absolute knowledge of a future conscious existence.

How did Paul know of "a house not made with hands eternal in the heavens," or of those higher spheres of immortality? He knew because he had visions; because he was caught up to the third heaven, and because, when entranced, he heard a voice—a spirit—speaking to him out of the unseen. In brief, he knew of a future existence in the heavens because he was a Spiritualist—a spiritualistic me-

dium. The disciples were all mediums. That is the reason why Jesus selected them. His clairvoyant eye saw in them the outputting potencies of marvelous spiritual gifts. This period in Jewish history was the opening of a new cycle—a new and more spiritual dispensation.

> "God sends his teachers unto every age,
> To every clime and race of men."

Spiritualism, in some form, has obtained through all the ages and among all races. When a maiden died among the Senecas of the North American Indians, the heart-stricken mourners imprisoned a young bird until it began to sing; then, loading it with caresses and loving messages, they released it over the maiden's grave, bidding it not to fold its wings nor close its eyes until it had reached "the happy hunting grounds" of heaven; and then, feasting in silence under some mossy rock or moaning pine for three days, these sad-hearted Indians expected responses from the loved one by dreams or visions or in the low murmuring songs of the night-bird of the forest.

If Spiritualism means simply converse with departed mortals, then it is as ancient as remotest antiquity. Professor Boscowen, the noted archæologist, says in his "Records of the Monuments": "In dream and visions the primitive Akkadians no doubt saw, as they declared, the shadowy forms of departed human beings, which led them to regard them not as simply vanished, but still existing as shades in some dark, far distant, subterranean place." He further adds: "The inscriptions, as early as B. C. 3800, on the tablets show belief in ghosts and a worship of a ghost god, ancestral ghosts, the nisi, or spirits, the anunas, the friends they once knew, sitting upon their

thrones as master spirits, or traversing the vaporous underworld, hailing each newcomer with the cry, "Didst thou become weak as we, and dost thou realize life as now do we? Welcome—welcome to our abodes." This is almost the exact phraseology of one of the lately discovered Babylonian tablets.

I repeat, if Spiritualism means simply belief in converse with departed mortals, then India's throbbing three hundred millions of to-day are Spiritualists. Their whole religious literature abounds in communications with gods, devas and pitris—their departed ancestors. These latter they propitiate. Every household has its familiars. The voluminous Sanskrit manuscripts, the Vedas and the Upanishads, frequently mention the Bhutas, Pritas, and Pisachas —especially the Pritas—as familiar ancestral spirits. Their sacred books describe their abodes, their obsessing influences, their general characteristics, and how to avert their control by mantras and invocations.

During my several visits to India, I never conversed with an intelligent Hindoo Pundit who did not believe that the invisible regions were filled with different gradations of conscious intelligence, and that certain classes of spirits had the power to communicate with and infest humanity. They do not encourage spirit communications —they fear them. I spent days in Southern India in casting out demons—that is, in demagnetizing the Hindoo mediums who were obsessed by undeveloped spirits.

In Ancient Egypt, Spiritualism was the very foundation for the national religion. Their hierophants taught the initiated that the soul is immortal; that during several lives it passed through several zœther zones, all of which were processes of purification. Hermes taught that the

visible is but a picture of the invisible world—that this earth was surrounded by circles of ether, and that in these ether circles the souls of the dead lived and guarded mortals. Strabo states that in the temple of Serapis at Canopus, "great worship was performed and many miraculous works wrought, which the most eminent men believed and practiced, while others devoted themselves to the sacred sleep" that is, the unconscious trance. The consecrated temple at Alexandria was still more famous for its oracles, consecrated sleep, and the healing of invalids.

Berosus, in transcribing the early legends of Babylonia and Chaldea, describes the gods of heaven and the lower elementaries who were in sympathy with them, and often influenced the inhabitants of earth both for good and ill. They had magical directions for dispossessing disturbing demons and for inviting the protection of the good genii —in other words, the more exalted spirits.

A tablet in the library at Nineveh describes seven supreme gods, fifty great gods of heaven and earth, three hundred spirits of the lower heavens, and six hundred of the earth. These latter were invoked to bring messages from the invisible shores of immortality.

The master minds of Greece, such as Thales, who lived some six hundred years B. C., thought that the universe was peopled with daimons, who were the spiritual guides of human beings and the invisible witnesses of all their thoughts and actions.

Epimenides, the cotemporary of Solon, frequently received divine revelations from the spiritual heavens.

Zeno declared that tutelary, or guardian, spirits inspired his speech and directed his actions.

Socrates was constantly attended, as every reader of

history knows, by his demon guide, with whom he conversed, and whose advice he was proud to receive and acknowledge.

Apuleius, the Roman historian, assured the people that the souls of men, when detached from their bodies and freed from their physical functions, became a species of daimon, or lemurs, who gratified their beneficence in watchfully guarding individuals, families, and cities.

Homer, in the twenty-third book of the Iliad, describes the spirit of Patroclus as appearing to Achilles, and adjuring him to bestow the last funeral rites upon the body of his friend, that he might the sooner commence his spiritual advancement.

In the eleventh book of the Odyssey, Ulysses is depicted as visiting the underworld regions of the Cimmerians, and as conversing with the spirit of Tyresius Elpenor and his own mother, from whom he received most encouraging tidings.

The poet Hesiod, whose verses were so prized by the old Greeks that they committed them to memory, believed that each conscious soul was a potential portion of God, the "Oversoul." Recognizing the conscious existence of these souls, or spirits, he thought they were drawn earthward from the higher regions by the desires of their friends.

Plutarch informs us that those who aspired to be brought into sympathetic communion with the higher intelligences of the shadowlands were expected to renounce the follies of the world and to practice self-denial, and to bring the lower functions and faculties of their natures into complete subjection to the spiritual.

Cicero tells us that the mysteries, which were symbol-

ically allied to spiritual invisible presences, enkindled and inspired a knowledge of the future life, and made this life more pleasant by filling the mind of the dying with beautiful ideas of cheerfulness and resignation.

Pythagoras, who visited India, Persia, and Egypt, and who had been initiated into the inner court of Isis, was one of the most astonishing mediums of antiquity. His psychic powers were attested by Claudius Æian, Porphyry of Tyre, and Jamblichus, the Neo-Platonist.

Plato, the favorite pupil of Socrates, and prince of philosophers, held precisely the same ideas in regard to spirits and their communion with mortals as did his great teacher. "There are," he said, "daimons, the souls of those who have died; and each human being has a particular spirit with him, to be his tutelary and guiding genius during his mortal lifetime; and when the physical life is ended this spirit receives and accompanies the enfranchised one to its future destiny, the Elysian Fields of immortality.

The Old and New Testaments, the Apocrypha, and the Talmudic writings—all abound, more or less, in angel ministries, spirit communications, trances, visions, and apparitions.

Origen, a celebrated bishop, and one of the most learned and illustrious that graced the early Christian centuries, wrote thus in his "De Principiis": "What shall we say of the Diviners, from whom—by the working of those spirits (demons) who have the mastery over them—answers are given (to those who consult them) in carefully-constructed verses? Those persons, too, whom they term Magi (magicians) frequently, by invoking demons over boys of tender years, have made them repeat poetical compositions and give poetical improvisations which were

the admiration and amazement of all. Now these effects, we suppose, are brought about in the following manner: As holy and immaculate souls after devoting themselves to God with all perfection and purity, and preserving themselves from the contagion of evil spirits, and purifying themselves by long abstinence, by these means they assume a portion of divinity and earn the grace of prophecy and other divine gifts. The result of this is that they are filled with the working of those spirits to whose service they have subjected themselves."

This erudite Christian Father, Origen, in writing against his atheist antagonist, Celsus (200 A. D.), says: "Celsus has compared the miracles (spiritual manifestations) of Jesus to the tricks of jugglers and the magic of Egyptians, and there would indeed be a resemblance between them if Jesus, like the practitioners of magic arts, had performed his works only for show or worldly gain."

In his celebrated work, "De Anima," Tertullian says: "We had a right to anticipate prophecies and the continuance of spiritual gifts, and we are now permitted to enjoy the gift of a prophetess. There is a sister among us who possesses the faculty of revelation. Commonly, during religious service, she falls into a trance, holding then communion with angels, beholding Jesus himself, hearing divine mysteries explained, reading the hearts of some persons, and administering to such as require it. When the Scriptures are read, or psalms sung, spiritual beings minister visions to her. We were speaking of the soul once when our sister was in the spirit (entranced), and, the people departing, she then communicated to us what she had seen in her ecstasy, which was afterwards closely inquired into and tested. She declared she 'had seen a

soul in bodily shape, which appeared to be a spirit, neither empty nor formless, but so real and substantial that it might be touched. It was tender, shining, of the color of the air, but in everything resembling the human form.' "

For three hundred years after the apostles, visions, apparitions, healing gifts and spiritual marvels abounded in all Christian countries. Believers, in the name of Christ, cast out demons, made the lame to walk and the blind to see. And all along down the centuries to the Reformation there were rifts in the clouds, lights from above, and messages from the invisible world.

The Roman Catholic Church has never denied the miracles—the spiritual manifestations of the ages. All the religious movements of the past originated in spiritual manifestations. Take as a sample, George Fox, the founder of Quakerism; Ann Lee, the founder of Shakerism; the Wesleys, founders of Methodism, and Swedenborg, the founder of the Swedenborgian or New Church. Swedenborg held open intercourse with the spiritual world during a period of twenty-seven years. The world's religious epoch-builders were all possessed of marvelous spiritual gifts. Elder Frederick Evans, a distinguished American Shaker preacher, used to often say, "Quakerism began in the spirit, but is ending in the flesh and in the worldliness of the world." Sir James Macintosh says of Fox's Journal: "It is one of the most extraordinary and instructive narratives in the world—which no reader of competent judgment can peruse without revering the eminent virtue of the writer."

This Journal reminds us of, and is a fitting companion to, Swedenborg's Diary. The following statements are condensed from it:

Born in July, 1624, Fox was naturally, when young, of a rather grave deportment. When about nineteen he became annoyed by the frivolous and profane conversation of the young, and spending a night in prayer, he heard a voice saying: "Thou seest how young people go together in vanity and old people into their graves; thou must forsake, be a stranger to, all, and be guided by the spirit."

Traveling to London, and listening by the way to many preachers, he remarks: "I was afraid of them, for I was sensible that they did not possess what they professed." After relating to the clergymen that at times he "heard voices and felt the presence of spirits," one of these jolly old clergymen of the Anglican Church told him to "smoke tobacco and sing psalms." Another advised him to "go to a surgeon and lose some blood." Turning to the Dissenters, he "found them also blind guides."

Wandering often in quiet places; fasting frequently with Bible in hand; meditating and battling with doubts and temptations, he at last "fell into a trance that lasted fourteen days, and many who came to see him during that time wondered to see his countenance so changed, for he not only had the appearance of a dead man, but seemed to them to be really dead. But after this his mind was relieved of its sorrows, so that he could have wept night and day with tears of joy, in humility and brokenness of heart. In this state," he says, "I saw into that which is without end, and things which cannot be uttered; and of the greatness and infiniteness of the love of God."

When at Mansfield he "was struck blind," so that he could not see, after which, he says, "I went to a village and many people accompanied me. And as I was sitting in a house full of people, I cast my eyes upon a woman and

discerned in her an unclean (undeveloped) spirit. Moved to speak sharply, I told her she was under the influence of an unclean spirit. Having the gift of discerning spirits, I many times saw the states and conditions of people, and could try their spirits."

He frequently healed the sick by laying on of hands. To Richard Myer, who had long had a very lame, rheumatic arm, he said: "Stand upon thy legs and stretch out thine arm." He did so, and Fox exclaimed: "Be it known unto you and to all people that this day you are healed." Although Macaulay sneers at Fox's casting out devils and performing miracles, many remarkable cases of this kind are recorded in his Journal, and were witnessed by thousands of people. In his "Life Sketches" he uses "Lord," "angels," and "spirits" interchangeably, as do the old biblical writers.

"Coming to within a mile of Litchfield, where shepherds were keeping their sheep, I was commanded," he says, "by the Lord to put off my shoes. I stood still, for it was winter, and the word of the Lord was like a fire in me. So I put off my shoes and left them with the shepherds, and the poor shepherds trembled and were astonished. Then I walked on about a mile, and as soon as I was within the city the word of the Lord came to me again, saying, 'Cry, Woe unto the bloody city of Litchfield!' So I went up and down the streets, crying with a loud voice, 'Woe to the bloody city of Litchfield!' It being market day, I went into the market-place, and to and fro in the several parts of it, and made stands, crying as before, 'Woe to the bloody city of Litchfield!' And no one laid hands on me; but as I went thus crying through the streets, there seemed to be a channel of blood running

down the streets, and the market-place appeared like a pool of blood. When I had declared what the spirit put upon me, I felt myself clear. I went out of the town in peace, and, returning to the shepherds, gave them some money and took my shoes of them.

"After this a deep consideration came upon me. Why, or for what reason, should I be sent against that city and call it 'the bloody city'? But afterwards I came to understand that in the Emperor Diocletian's time a thousand Christians were martyred here in Litchfield. So I was to go without my shoes, through the channel of their blood in the market-place, that I might raise up the memorial of the blood of those martyrs which had been shed a thousand years before. The sense of their blood was upon me."

These were among the common sayings of the inspired George Fox while preaching: "Verily, I heard a voice;" "The spirit was upon me;" "I saw in visions;" "The prophecies were open to me." "When, at a meeting of Friends in Derby, there was such a mighty power of spirit felt," says Fox, "that the people were shaken and many mouths were opened to testify that the angels of God do minister unto mortal men."

The original Quakers, like the post-Apostolic Christians, were Spiritualists; but our latter-day Quakers, denying or deadening their spiritual gifts by selfishness and worldliness, have crystallized, and so are a dying religious sect.

In the old Wesley residence, Epworth, England, marked spiritual manifestations occurred for years. An account of these was written by the Rev. Mr. Hooley, of Haxey, by Dr. Adam Clarke, by a writer in the *Arminian Magazine* and others. It is pitiable that modern Methodist preachers

do not mention them as among the present demonstrations of a future existence. From a large volume by John Wesley, entitled "The Invisible World," published over a hundred years ago, I make the following quotations:

"It is true that the English in general indeed, most of the men of learning in Europe, have given up all accounts of witches and apparitions as mere old wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. I owe them no such service. I take knowledge these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation; and in direct opposition, not only to the Bible, but to the suffrage of the wisest and best of men in all ages and nations. They well know (whether Christians know it or not) that the giving up of witchcraft (the control of undeveloped spirits) is in effect giving up the Bible. And they know, on the other hand, that if but one account of men with separate spirits be admitted, their whole castle in the air (deism, atheism, and materialism) falls to the ground. One of the capital objections to all the accounts, which I have known urged over and over, is this, 'Did you ever see an apparition yourself?' No, nor did I ever see a murder, yet I believe there is such a thing. Yea, and in one place or another murder is committed every day. Therefore I cannot, as a reasonable being, deny the fact, though I never saw it, and perhaps never may. The testimony of unexceptionable witnesses fully convinces me of both the one and the other."

"Elizabeth Hobson was born in Sunderland in 1774. Her father dying when she was three or four years old, her

uncle, Thomas Rea, a pious man, brought her up as his daughter. She was a serious child and grew up in the fear of God; yet she had a deep and sharp conviction of sin until she was about sixteen years of age, when she found peace with God, and from that time the whole tenor of her behavior was suitable to her profession. On Wednesday, May 23d, 1788, and the three following days, I talked with her at large. But it was with difficulty that I could prevail upon her to speak. The substance of what she said was as follows:

"'From my childhood, when any of my neighbors died, whether men, women, or children, I used to see them just before, or when they died, and I was not at all frightened, it was so common; indeed, I did not then know they were dead. I saw many of them by day and many of them by night. Those that came when it was dark brought light with them. I observed that little children and many grown persons had a bright, glorious light around them, but many had a gloomy, dismal light and a dusky cloud over them.'"

"Perhaps the glorified spirits of just men made perfect, may, like the angels, be employed in carrying on the purposes of God in the world. It is said of them, 'His servants shall serve him.'" (Heb. 22.)

"Possibly, as ministering spirits, they may minister unto the heirs of salvation, and watch over the interests of those who on earth were dear to them, either by the ties of nature or religion. One of them was employed to converse with the Apostle John and explain to him the wonderful things he saw in his visions." (Rev. 22.)

"The sentiment for which we are pleading has the sanction of the highest antiquity. Philo speaks of it as a re-

ceived notion of the Jews that the souls of good men officiate as ministering spirits. The Pagans, in the earliest ages, imagined that the spirits of their deceased friends continued near them, and were frequently engaged in performing acts of kindness, hence the deification of their kings and heroes, and the custom of invoking the names of those who were dear to them."

"Cicero makes a better use of the doctrine, when he endeavors to comfort a father for the loss of a son by the thought that he might still be engaged in performing kind offices for him. And it is not improbable that the idea, though perverted by the heathen for the purpose of idolatry, might, like the doctrine of the immortality of the soul, be derived from a divine source."

"A few years ago, a gentleman of most correct character and serious carriage, who resided near St. James and lived very happily with his wife, was taken sick and died, which so effected his dear left companion that she sickened also and kept her bed.

"In about ten days after her husband's death, as she was sitting upright in bed, and a friend and near relation sitting near her, she looked steadfastly towards the foot of the bed, and said with a cheerful voice, 'My dear, I will be with you in two hours.' The gentlewoman that was with her (and who firmly attested the same as most true) said to her, 'Child, whom do you speak to?' (for she saw nobody). She answered, 'It is my husband, who came to call me hence, and I am going to him;' which surprised her friend very much, who, thinking she was a little light headed, called in some one else, to whom she spoke very cheerfully and told the same story; but before the two hours were expired she went on

and up to her dear companion, to be happy together forever, to the great surprise of all present.

"The soul receives not its perfections or activity from the body, but can live and act out of the body; yea, much better, having then its perfect liberty, divested of that heavy incumbrance which only clogged and fettered it. 'Doubtless,' saith Tertullian, 'when the soul is separated from the body it comes out of darkness into its own pure and perfect light, and quickly finds itself a substantial being, able to act freely in that light and participate in heavenly joys.'"

The former historical references prove that the facts and the fundamental truths of Spiritualism were in remotest antiquity similar to those of to-day. And why not?—since there is but one God, one law, one Divine purpose, one historical continuity, one brotherhood, "one spirit," with, as Paul says, "a diversity of gifts."

A traveler in nearly all latitudes 'neath the northern star, or summering under the Southern Cross, I have seen neither races nor tribes, white, brown-skinned, or black, without sympathy for their kindred—without cemeteries for their dead—without altars, however rude, for their worship, and without dreams, apparitions, visions, and methods of some sort for communicating with the dead. Uncouth, vague, if not rude and vulgar to us, they may have been; yet, they foreshadowed the soul's immortality, and brought to sorrowing, trusting souls, that piece of mind that passeth understanding.

These spiritual marvels, natural to the plane from which they proceeded, have, through all periods of time, appeared as echoing openings from the silence, as lights from the mountain-tops, necessarily assuming various

forms, according to the period, the temperament, and racial development of a people. They were, and are, all in the line of evolution. They were, and are, God's living witnesses of a future existence. To deny them, to destroy them, is to plunge the world into the thickest darkness of materialism.

The Spiritualism of this age was no modern invention of either spirits or mortals, but rather a discovery—the re-discovery, of a fact, or range of facts, in perfect accord with natural law. It did not spring into birth full grown, like Minerva from Jupiter's brain. It was seemingly feeble at first. It is youthful yet, when compared with Protestantism and its swarming sects. And yet, it is a-fire with truth, and a-flame with infinite possibilities. Atheistic materialists and sectarian priests might quite as well think of dethroning Divinity as of checking the onward march of Spiritualism.

Christianity started from a dream (Matt. 1 : 20); Spiritualism from a mystic rap. Angels and spirits were the potent powers behind them both. The mightiest results often follow from the minutest causes. Newton's falling apple pointed to that hidden law that holds suns and stars in their circling orbits. That little puff of steam from Watts' boiling kettle foretold of railways and steamers girdling the globe. How insignificant to proud, imperial Rome was that Babe cradled in a Bethlehem manger. And yet, there lay concealed mighty causes that in less than three hundred years shook the whole Roman Empire to its very foundations; and later planted the Cross, symbol of life, upon the hills and mountains of every civilized land. So, those little half-muffled sounds, those gentle, telegraphic tickings that came to

Hydesville like messengers from the tear lands of the tombs, came to bring messages—messages of holiest memories. This was the Epiphany, the Easter morning of the thinking, stirring nineteenth century! It was the golden dawn, the opening cycle of a newer and higher dispensation, ringing the death knell of a dreary materialism and a creedal, soul crushing sectarianism.

In the Judæan dust-buried past, women were last at the cross and first at the grave; so, in this age, women —the Fox sisters—after hearing the sounds, were the first to discover the new alphabet—the first to translate those rappings into intelligent language, thus cabling the ocean of doubt, and bridging the chilling river of death, thereby enabling mortals and immortals to stand consciously face to face, re-clasping hands—the white hands of their dead—and reaffirming their undying loves and affections. As God is the soul, the spirit, interpermeating all nature, Spiritualism is necessarily naturalism. Nature is a divine unity. The chain of causes has no missing links. Law is as continuous as it is immutable. All the good of the old times remains. Principles never die; and so of human beings—there are no dead. The Spiritualism of to-day has absolutely demonstrated this to be a fact. Shout, then, O ye nations, the song of triumph; for Death, the King of Terrors, is conquered! Creeds are doomed. The devil of mythology is defeated, and the fiery scarecrow, hell, is transfigured into lovely Gehenna gardens and vineyards, where purpling grapes grow in richest luxuriance just outside the walls of Jerusalem.

A few years since I was in the Judæa of the ancient Scriptures—in old Bethlehem, near Jerusalem: and re-

cently, on March 31, 1898, I was in the new Bethlehem, at Hydesville, near Rochester, N. Y. This has now become consecrated ground—consecrated and sacred to moral, mental, and spiritual science, to the brotherhood of races, to the immortality of divine truth, to the matchless grandeur and glories of a present angel ministry, and to a sweet converse with those higher, heavenly intelligencies that make radiant the highlands of immortality. Hydesville is America's Mecca.

The philosophy of modern Spiritualism and the philosophy of Christianity during the first three centuries are in perfect accord. Spiritualists believe in God—a personal God, basing that personality, not upon form, or shape, or mere avoirdupois, but upon consciousness, intelligence, will and purpose. They believe in Jesus Christ, accepting Peter's definition—"Jesus of Nazareth, a man approved of God among you by wonders, and miracles and signs, which God did by him." Jesus' sympathetic character was certainly sweeter, diviner, than that of the masses of men. Angels daily walked and talked with him. Subordinating the earthly to the spiritual, fraternal love with him soon bloomed out into the universal. Quick to feel the sorrows of others, the sensitive tendrils of his loving heart, constantly attuned and tremulously responsive, vibrated to every sound of human suffering. He identified himself with sorrow and disgrace, with humanity in its lowest estate, that he might the more successfully exert the healing, saving, love power of his soul in the redemption of the erring.

Considered with reference to religious cycles, Jesus stood upon the pinnacle of Hebrew Spiritualism, the great

Judæan Spiritualist of that era. As God is Spirit—that is, the Infinite Spirit-presence acting by the law of mediation—an apostle, with a singular clearness of perception, pronounced the Nazarene a "Mediator"—that is, a "medium"—between God and men. The persecuted and martyred mediums of one age become gods in succeeding ages. Such manifest the world's lack of both justice and wisdom.

But if Jesus was only divine man, elder brother, wherein, then, you will perhaps inquire, consisted his moral superiority over others of that era? If I rightly understand his essential and peculiar characteristics, his preëminent greatness consisted in his fine harmonial organization; in a constant overshadowing of angelic influences; in the depth of his spirituality and love; in the keenness of his moral perceptions; in the expansiveness and warmth of his sympathies; in his unshadowed sincerity of heart; in his deep schooling into the spiritual gifts of Essenian circles; in his soul-pervading spirit of obedience to the mandates of right manifest in himself; in his unwearied, self-forgetting, self-sacrificing devotion to the welfare of universal humanity, and his perfect trust in God.

The leading thoughts ever burning in his being for acceptance and actualization were in the divine Fatherhood of God, the universal brotherhood of man, the perpetual ministry of angels and spirits, and the absolute necessity of toleration, charity, forgiveness, love—in a word, good works. These, crystalizing into action as a reform-force for human education and redemption, I denominate the positive religion, and consider it perfectly synonymous with Spiritualism—Spiritualism as a definition

and practical power in its best and highest estate. This pure religion and undefiled, established in men's hearts and lives, and not on "sacred" parchments, would soon be felt in states and kingdoms, promoting peace, justice and charity; rendering legal enactments wise and humanitarian, and causing the sweet waters of concord and good-will to flow over all the earth for the spiritual healing and moral uplifting of the nations.

Few Spiritualists have yet reached the sublime altitudes of that positive or universal religion whose co-assistant is science, whose creed is freedom, whose psalm is love, and whose only prayer is holy work for human good. The best have not yet entered the vestibule of perfection. The ideal stretches afar in the golden distance. That there are extravagances, frauds, wild theories, and moral excrescences sheltering themselves under the wide-spread wing of Spiritualism, is freely admitted. This is common in all new movements involving the activities of the emotional nature. Let only the sinless stone the erring. "Jesus," says the record, "came into the world not to condemn, but to save the world." Because the millennium has not dawned during this first phenomenal cycle of modern Spiritualism; because the temple with its inner glories is as yet only seen in vision; because our fondest hopes are not realized, nor our lofty ideas attained, shall we go back to the beggarly elements of the world, and seek spiritual nourishment from rechewing old sectarian husks? Only in weakness and blindness does human nature seek a return to the flesh-pots of the past. If Spiritualists are not free, generous, tolerant, and prosperous; if they are not above the level of the age in good works in order and fitness, in reform effort and general

culture; if they are not the ready recipients of the freshest fruits of science and philosophy; if they are not full-grown, harmonial men and women, the fault is not in Spiritualism, but in themselves. "Examine yourselves," was a good old apostolic injunction. Spiritualism can gain nothing by aping the ecclesiastical customs of other denominations. Awkward combinations are ever to be avoided. While it is true that master-builders are constructionists, Spiritualism must never adopt any measures for cramping the unfolding intellect, nor strive to utter the shibboleth of any man-made form of faith; for, in the introduction of this modern wave of Spiritualism upon earth, the angels of heaven purposed the formation of no new sect. Their aim, higher and holier, was to educate, enlighten, and spiritualize God's dear humanity.

These are among the divine enunciations of that positive religion, based upon the immutable principles of justice, goodness, and human rights:

God immanent and active in all things;

Man above all institutions;

The strict equality of the sexes.

"Pure religion and undefiled before God and the Father is this: to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

"Blessed are the pure in heart."

"By this shall men know that ye are my disciples, if ye have loved one another."

Self-abnegation being the first law of life, the highest good consists in aiding and doing good to others.

"Inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye

gave me meat; thirsty, and ye gave me drink; a stranger, and ye took me in; naked, and ye clothed me; sick, and ye visited me; in prison, and ye came unto me. . . . Inasmuch as ye have done these things to the least of one of these my servants, ye have done them unto me."

This is the religion of Jesus, the religion of the soul, the inborn religion of all men. Its witnesses have been the luminous suns and stars along the ages. When J. G. Whittier, accompanied by an English philanthropist, visited that eminent Unitarian, the Rev. Dr. Channing, for the last time in Rhode Island, their themes of conversation were reform, progress, peace, toleration, and human sympathy. Whittier, referring to it afterwards, wrote these tender lines:

> "No bars of sect or clime were felt —
> The Babel strife of tongues had ceased —
> And at one common altar knelt
> The Quaker and the Priest."

Thus may, thus do, the hearts of the good and erudite ever blend in union. Such fellowship constitutes heaven upon earth. When the white feet of the venerable William Howitt pressed the sunny slopes of the summerland, the angels that make radiant the upper kingdoms of God did not inquire, "Were you on earth Catholic, Protestant, Spiritualist, Materialistic Spiritualist, or Christian Spiritualist?" but "Were you a true man, a lover of humanity, and a brother of mercy?" "Then shall the King say, Come ye blessed of my Father." Love was the test of discipleship in Christ's time. Purity was and is the test

of heavenly acceptance in all spheres of existence. Listen :

"Lovest thou me ? "

"Love is the fulfilling of the law."

"Love worketh no ill to its neighbor."

"If ye love me keep my commandments."

"Not every one that saith Lord, Lord ! shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven."

If you cannot walk peaceably and religiously with your brother, good reader, go your own way, kindly leaving the road. Heaven, as London, may be reached from different directions.

Made subject to vanity, experimenting and journeying through the world of shadows, all need the staff of prayer and the lamp of faith—need to feel that God is a constant presence ; that Christ is the light of truth ; and that loving angels are waiting to minister to our spiritual wants. A life without love and trust, even if it be of the strictest morality, or of a continual ascetic struggle after Divine communion, will never bring the individual really into the Inner Temple. Little children symbolize the receptivities of the heavenly life. The humble heart, sheltered from the storms of passion, and all vestured with the fragrant blossoms of sweet human affections, is often nearer in spirit to the angels than the cold philosopher. Love inspires, wisdom guides, faith opens the gate, and self-sacrifice leads the way into the City of Peace—the City of God. Oh, come, let us worship in this temple of Spiritualism—this temple of eternal religion —a temple whose foundations are deep and wide as the nature of man, and whose dome, reaching into the heaven

of heavens, shall shelter and overshadow the races with millennial glory.

When genuine Spiritualism—the universal religion of love—shadowed in twilight by Indian sages, seen in increasing sunlight by Syrian seers, and consciously felt to-day by the more highly-inspired—becomes actualized in and outwrought through the personal lives of earth's surging millions, it will no longer be selfishly said, "Mine, mine," but "Ours, yours, all who appropriate it for holy uses." Then our country will be the universe, our home the world, and our rest wherever a human heart beats in sympathy with our own, and the highest happiness of each will be found to consist in aiding and blessing others. Then will the soil be as free for all to cultivate as the air they breathe; gardens will blossom and bear fruit for the most humble; orphans will find homes of tenderest sympathy in all houses; the tanned brows of toiling millions will be wreathed with the white roses of peace; and the great family of humanity will be obedient to and trust in love, law, liberty—God! In holiest fellowship with Jesus and the angels, with loved and loving spirits, and upon the tender bosom of the Infinite, is my soul's rest forever!

Probably the best medium that graced the nineteenth century was W. Stainton Moses. Educated at Oxford, and for a time connected with London University College, he was a clairvoyant, trance, clairaudient, automatic-writing medium. His mediumistic superiority consisted largely in living a good life and adding to his mediumship culture and scholarship. He was for years editor of London *Light*, pages of his automatic writings appearing in its columns. Honored by his friendship, I take pleasure

in presenting the following communications from his spirit-friend "Imperator":

"It is part of our mission to teach the religion of the body as well as of the soul. We proclaim to you and to all that due care of the body is an essential prerequisite to the progress of the soul. Jesus was a physician to both body and soul. Man has gradually built around the teachings of Jesus a wall of deduction, speculation, and material comment similar to that with which the Pharisees had surrounded the Mosaic law. It is our task to do for Christianity what Jesus did for Judaism. We would take the old forms and spiritualize their meanings and infuse into them new life. Resurrection rather than abolition is what we desire. We say again that we would not abolish one jot or tittle of the teachings which the Christ gave to the world. We do but wipe away man's material gloss and show you the hidden spiritual meaning which he has missed.

"This was the mission of Christ. He claimed for himself that fulfilment of the law, not its abolition or abrogation, was his intent. He pointed out the truth which was at the root of the Mosaic commandment. He stripped off the rags of pharisaical ritual, the glosses of rabbinical speculation, and laid bare the divine truth which was beneath all, the grand principles divinely inspired which man has nearly buried. He was not only a religious but a social reformer, and the grand business of his life was to elevate the people, spirit and body; to expose pretenders, and to strip off the mask of hypocrisy; to take the foot of the despot from the neck of the struggling slave, and make man free by virtue of that truth which he came from God to declare. 'Ye shall

know the truth,' he told his followers, 'and the truth shall make you free; and ye shall be free indeed.'

"He reasoned of life and death and eternity; of the true nobility and dignity of man's nature; of the way to progressive knowledge of God. He came as the Great Fulfiller of the law; the man who showed, as never man showed before, the end for which the law was given—the amelioration of humanity. He taught men to look into the depths of their hearts, to test their lives, to try their motives and to weigh all they did by one ascertained balance—the fruits of life as the test of religion. He told men to be humble, merciful, truthful, pure, self-denying, honest in heart and intent; and he set before them a living example of the life which he preached.

"He was the great social reformer, whose object was at least as much to benefit man corporeally, and to reveal to him a salvation from bigotry, selfishness, and narrow-mindedness in this life, as it was to reveal glimpses of a better life in the hereafter. He preached the religion of daily life, the moral progress of the spirit in the path of daily duty forward to a higher knowledge. Repentance for the past, amendment and progress in the future, summed up most of his teaching. He found a world buried in ignorance, at the mercy of an unscrupulous priesthood in matters religious; under the absolute sway of a tryant in matters political. He taught liberty in both. He labored to show the dignity of man. He would elevate him to the true dignity of the truth—the truth which should make him free. He was no respecter of persons. He chose his apostles and associates from the mean and poor. He lived among the common people; of them, with them, in their homes, teaching the simple lessons of truth which they

needed, and which they could receive. He went but little among those whose eyes were blinded by the mists of orthodoxy, respectability, or so-called human wisdom. He fired the hearts of his listeners with a yearning for something nobler, better, higher, than they yet possessed, and he told them how to get it.

"The gospel of humanity is the gospel of Jesus Christ. It is the only gospel that man needs; the only one that can reach his wants and minister to his necessities."

We continue to preach the same evangel. By commission from the same God, by authority from the same source, do we come now as apostles of this heaven-sent gospel. We declare truths, the same as Jesus taught. We preach, through this medium, his gospel, purified from the glosses and misinterpretations which man has gathered around it. We would spiritualize that which man has hidden under the heap of materialism.

"I inquired," said Stainton Moses, "whether I rightly understood that the work of teaching, a section of which is under the direction of Imperator, derived its mission from Christ."

"You understand aright. I have before said that I derive my mission, and am influenced in my work, by a spirit who has passed beyond the spheres of work into the higher heaven of contemplation. . . . Jesus Christ is now arranging his plans for the gathering of his people, for the further revelation of the truth as well as for the purging away of the erroneous beliefs which have accumulated in the past.

"This is the second coming—a coming in power and glory—a coming of ministering angels and spirits—a coming to morally and spiritually enlighten all conscious intel-

ligences. It is the overshadowing return of the living Christ. There will be no such personal return as theologians have taught. This will be, and is, the spiritual return to his people, by the voice of his messengers speaking to those whose ears are open; even as he said, 'He that hath ears to hear, let him hear; and he that is able to receive it, let him receive it.'"

Spiritualism is the opposite of, and strongly antagonistic to, materialism. When scientists talk of the potencies in matter, of co-relations and polarities, they are talking all unwittingly of spirit; for all potency as a finality belongs to the almost incomprehensible realm of Spirit, which is a factor in every phenomenon of nature, and is essential to the ascertainment and record of every natural law; and the knightly champions of science are just beginning to understand it.

The Kosmos is a unity, threefold in manifestation. Substance is the One, the All Spirit, Soul, matter! We are spirits now—spirits vestured in material, everchanging substances. We are spirits with souls vibrating in touch with the Universal Soul—with Immortality. A man can no more help being immortal than the buds can help unfolding and blowing beneath spring's refreshing showers and the sun's genial rays. Who that has drunk from this fountain of eternal life—who that has held an hour's communion with departed loved ones does not say to the world, "I am glad, oh! so glad, that I am a Spiritualist!" And who does not say, "Blessed, ever blessed be this divine truth of Spiritualism!"

Spiritualists! the eyes of the civilized world and of the angels above are upon you! Conduct yourselves, then, like men. So guide your barques that, though they

flounder in the tempestuous seas of temptation, they may soon right themselves for a better, safer, voyage. Live to-day for to-morrow, for eternity. Be above the commission of an unworthy act; indulge in no ignoble insinuations; take no selfish advantages of the weaknesses of your fellow men; sacrifice coveted comforts for the good of others; seek no praise nor fulsome flattery; intrigue for no office; partake of the bread of honest labor only; administer reproof in gentleness and love; forgive as you would be forgiven; be kind to the poor, the unfortunate, the sick, the dying; live to lift them to higher planes of health and happiness; live to brighten the chain of human friendships; live to educate mind, heart, and soul for the realization of a heaven on earth; plant gardens of love in unhappy bosoms; scatter gems of good will and roses of kindness along your daily walks of life; think only good thoughts, and ever welcome the angels to your hearts and to your souls as the loved messengers of God. These are the teachings and principles of practical Spiritualism.

The above magnificent address is presented to our readers as a splendid example of the attitude taken to life in general by the most widely traveled of all American Spiritualists, the venerable and gracious "Spiritual Pilgrim."

During Dr. Peebles' third trip around the world, he studied and noted the laws, customs and religions of nations and peoples, giving special attention to Spiritualism, Magic, Theosophy, and reform movements. He visited Ceylon, India, Persia, Egypt, Syria, and the continent of Europe, and secured much material, which has been embodied in a large octavo volume, containing thirty-

five chapters, and treating on the following subjects: Home Life in California; My third Voyage; The Sandwich Islands; The Pacific Island Races; Ocean bound towards Aukland, New Zealand, Melbourne, Australia; From New Zealand Onward; A series of Spiritual Seances upon the Ocean; The Chinese Orient; Chinese Religions and Institutions; Cochin China to Singapore; Malacca to India; Spiritual Seances on the Indian Ocean; India: Its History and Treasures; India's Religions, Morals, and Social Characteristics; The Rise of Buddhism in India; The Brahmo-Somaj and Parsees; Spiritualism in India; From India to Arabia; Aden and the Arabs; The City of Cairo, Egypt; Egypt's Catacombs and Pyramids; Appearance of the Egyptians; Study of the Pyramids; Sight of the Great Pyramids; Ancient Science in Egypt; Astronomy of the Egyptians; From Alexandria to Joppa and Jerusalem; the City of Joppa; City of Prophets and Apostles; Jesus and Jerusalem; Present Gospels; the Christianity of the Ages; Plato and Jesus in contrast; Turkey in Asia; Ionia and the Greeks; Athens; Europe and its Cities; Ceylon and its Buddhists; the India of To-day; Hindoo Doctrines of the Dead; the Mediterranean Sea; Egypt and Antiquity. Price, $1.50.

Dr. Peebles' address is Battle Creek, Michigan, where his highly valuable works are published.

CHAPTER XXII

DR. J. M. PEEBLES ON THE NATURE AND PREEXISTENCE OF THE SOUL

Non Mi Ricordo. "I do not remember." Granted—but that does not disprove an eternal past existence. You do not remember your past fœtal life, nor your nine months placenta life; nor do you remember your baby life, nor your early childhood life. But this counts for nothing against your existence during all these periods. You nevertheless have access to an ample amount of evidence that your existence traversed all these stages—evidence that your personality was prior to your conscious memory of it. Because this inmost spirit cannot project itself through its clumsy, clayish environment into the external with sufficient vividness to remember the past and express it, is no evidence that the individualized spirit did not exist. Non-existence is unthinkable. And yet thinking is as natural as breathing. Only circles are endless. All beginnings in time and space necessarily have their endings. A creature which has its beginning in time is incapable of perpetuating itself or being perpetuated through eternity. A line projected from a point in space has a further limit which no logic can carry to infinitude. Whether or not "God geometrizes," that cannot be morally and physiologically false which is mathematically true. Though on different planes of thought morals and mathematics harmonize. The universe is not a dual-verse of infinite inharmonies.

I may here remark that two fundamental assumptions lie at the threshold of man's introduction into this world. The first is, that his subjective existence antedates his objective appearance. That as an ego he is coexistent with the universe, and participates in that universal and eternal life which is perpetually manifest in the kosmos.

The second assumption, is that man as to his essential form or personality is derivative; that his earliest introduction into the world and the universe is when he is born of a physical mother; that his conscious entity is dependent upon and dates its beginning with the visible appearance of the physical organism. According to this assumption the material atoms and forces which have transiently converged in the human organism, with no promise of anything more than a limited persistence, were once conglomerated with the cosmic mass as a portion of its undifferentiated substance. And this derivative hypothesis further assumes that the purpose of this single birth is to specialize a portion of the organizable pabulum of the general kosmos into human shape, that it may manifest the attributes of self-consciousness. The personality is coexistent with this body organism, commenced its existence with it, and must have its share in its vicissitudes and final destruction. Is it surprising that such a materialistic philosophy should yield its abundant crop of atheists?

With the wisest of the Greek philosophers, diversity, individuality, was as fundamental as unity; but with our modern scientists, individuality is purely derivative. The Darwinian school of writers assume that our world and solar system, together with the kingdoms of life, nay, even the genius of Homer, Raphael and Shakespeare were once latent in a fiery cloud. All specific forms, say they, came

by development, they arose by insensible modifications wrought in an originally homogeneous substance. That also was the philosophy of certain ancient Hindoos. That was the philosophy of Spinoza. That, too, is the philosophy of Herbert Spencer and of Darwin's disciples. Darwin's qualification to the effect that God originally, and, I may add, miraculously, created a few germs, as a basis from which to evolve future distinctions and organic formations, does not redeem his theory from that pantheistic conception which is its very root and essence. And what is more, it is the pantheism of materialism.

Spinoza and the pantheistic philosophers of India taught in harmony with the logical implications of their philosophy. They were materialists. Inasmuch as types, or essential forms, with them, were not coexistent with substance, but effects, or derivative results, consequent upon the differentiation and integration of substance; so these beginnings necessitated endings. Forms were ephemeral. Their destiny was to suffer resolution into the primitive substance.

Future immortality implies a preëxistent, or past immortality. And the attempt to reconcile man's future immortality with Darwinism is much like Hugh Miller's effort to reconcile geology and Genesis. It seems clear to me, that if a protoplastic formation originated, evolved and built up essential man, involving the personal identity, it may, and necessarily must, by the law of involution, return again to protoplasm.

It was precisely upon this point that Agassiz took issue with Darwin. The former held with Plato that ideas and ultimate forms were coexistent with substance. He taught that they had a spiritual basis, antedating their material embodiments. It is not sufficient to say that man existed

in essence before he became a personal identity. If that identity was produced, if it be a result, an effect, consequent upon molecular action, or material change, then no "key-stone" in the arch-way of organization will insure that identity from final resolution into that "fiery cloud" in which Tyndal informs us the genius of Raphael and Shakespeare were once latent.

Individuals favoring the Darwinian school of materialism and believing derivative personality ask for facts in proof of preëxistence, by which they doubtless mean facts addressed to the perceptive intellect. But I submit that facts of the sensuous order are quite incompetent to prove or disprove truths which address themselves to the highest reason. To me the facts of consciousness and intuition are more authoritative and imperial than those appealing to the fallible senses.

Scholars, thinkers and metaphysicians of all schools recognize three orders of evidence which may be competent to influence the judgment.

1. Evidence addressed to the senses.
2. Evidence addressed to the conscious understanding.
3. Evidence addressed to the higher reason in the form of axioms and intuitions.

The demand for facts of external observation in proof of those higher truths of relation and of consciousness which can only be apprehended by the higher reason, will not be gratified, at least, in the present condition of humanity. The problem of preëxistence is included in the provinces of mental science, metaphysics and religion, rather than in that of the physical sciences. Science may afford important aid by revealing the laws of movement; but its sphere being limited to the order and sequence of

phenomena, it can never reveal the nature of things in themselves. I have no expectation that the problem of man's first estate will ever have any clear light thrown upon it by recourse to such data as material science will be able to furnish, for it involves an ultimate ground that lies beyond the pale of experimental research. A strong presumptive evidence in favor of the truth of a proposition is to be found in the extent of its diffusion and in the degree of its persistence. This is an axiomatic truth with Herbert Spencer. Now the belief in the soul's preëxistence—the belief in God and the immortality of man have survived the rise and fall of empires, thrones and races. Nor has modern enlightenment succeeded in driving them into the dreamy haunts of superstition, but it has welcomed, extended and fortified these beliefs. They may be accepted, therefore, as foreshadowing, or rather, as the synonyms of ultimate verities.

I believe the Soul to be an eternal entity, or unit from eternity. The Soul is immortal and has its state of being within God. The Soul is absolute. Nothing can be taken from it or added to it. Its manifestations in time proceed from sources that are within. The Soul in its quality is like unto God. It is a Ray which proceeds from God as a central sun. Its being is in God, yet it is not God. The essential nature of God cannot be communicated through the medium of human speech, for it is only known within the Soul. Knowledge proceeds from the known to the unknown. Revelation proceeds from the unknown to the known. The consciousness of the universe is God; the consciousness of man is the soul. The soul is the only preëxisting entity except God, having its being in eternity and its existence in time.

Existing in time the soul is subject to limitations, but God is the Absolute Being transcending all limitations. The soul is a complete circle, having neither beginning nor ending. God is the sphere in which the circle is repeated to infinity. But while the soul abides in the Infinite it is never lost therein. There are no new souls added to the universe; none taken therefrom. The soul in its primal nature does not exist in time or space, but in eternity. Only its movements or manifestations fall within the province of time and space.

It will hence be seen that the soul in its first estate is a purely subjective being in the human form. In this primal state it embodies all the attributes and qualities which we can conceive of as embraced in the kosmos. It "is in little all the sphere." It is Plato's "One and Many"—a unity in which is embraced a multitude. All numbers, forms and series inhere in this microcosmic entity. Love and Wisdom are the substance and form of its existence. Love is its substance and the subjective ground of its being. Wisdom is its form of existence and quality of limitation that distinguishes it from all other human entities. Viewed in one aspect the infinite multitude of souls in the universe form one complex and unitary body, each sharing the same divine qualities with his fellow, which is the ground of their sociality. But viewed in another aspect, souls present an infinite diversity, no two being alike, no two predestined to perform identical offices. Thus all souls cohere in one social solidarity by virtue of the principle of Love which inheres alike in each. And then again each soul is a Form *per se*, distinguished from all other souls by virtue of its principle of Wisdom or quality of limitation. Hence each soul is endowed with a specialty of

genius which qualifies it for a particular function and form of service, as a unit in an affiliated series of the Societary Man. But before the soul can become equipped to consciously serve in its predestined place in the universe, it must perfect for itself a Body Form through which it can fully express its subjective wealth of faculty. This Body Form will be the final summing-up of the Soul's pilgrimages in matter. But this branch of the subject I will leave for discussion in my second paper of this series.

"A keel grated on the sand,
Then a step was on the shore —
Life awoke and heard it,
A hand was laid upon her,
And a great shudder passed through her.
She looked up, and saw over her
The strange, wide eyes of Love,
And Life knew for whom
She had been waiting,
And Love drew Life up to him,
And of that meeting was born
A thing rare and beautiful —
Joy, First Joy was it called."

—Olive Schreinrer.

Identity has a deeper ground than the material shape which we associate with the human body. It is far deeper than the trend given to character through the laws of heredity, having its basis in the self-conscious ego. True, the body to some extent is a mirror or reflection of the real identity, but is neither its cause nor ground of permanence. The body is an aggregation of ever fluctuating molecules. Its entire structure is changed at least once in seven years, and the brain, nerves and glands are changed several times within that period. I repeat, our identity is in the soul

and not in the organic structure. It is in the realm of mind and not in the realm of matter. Hence our identity is not a residuum—a something left over when the material body is cast aside. It is not a ghost or shadow which the organism has bequeathed to the man, but a persistent form having only a temporary residence in the body which body is the real shadow or ephemeral appearance.

Individuality in its primal meaning is monadic existence. The Latin *Individuus* is the opposite of *Dividuus*. It embraces that which cannot be further dissected. It signifies the being a one. We are here brought back to what I said above regarding the nature of the soul, namely: That by virtue of its wisdom-principle the soul is a form *per se*, and distinguished from all other souls by its quality of limitation. Individuality is single—the unit distinguished from all other units and from the total aggregate of units. Therefore each individual soul, in its primal estate is endowed with a specialty of genius which qualifies it for a particular place and function in the universe.

Personality in its common and outward acceptation is usually associated with appearance and outward character; but with such writers as Emerson, James Freeman Clarke, Frohschammer, Elisha Mulford, Lotze, etc., Personality has a far deeper meaning. The Latins used *Persona* to signify personating, counterfeiting, or wearing a mask. But Personality in the sense in which Emerson employs it, signifies true being, both concrete and spiritual. It alone is original being. It is not limited. Personality is that universal element that pervades every human soul and which is at once its continent and ground of being. Distinction from others and limitations by them results from Individuality, not Personality.

Elisha Mulford says: "There is in personality the highest that is within the knowledge of man. It is the steepest, loftiest summit towards which we move in our attainment."

Emerson says: "The personal within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related. . . . The personal is not an organ, not a function, not a faculty, it is the background of our being—an immensity not possessed and that cannot be possessed."

We are here again brought back to what was said above, that all souls cohere in one social solidarity by virtue of the principle of Love which inheres alike in each. Personality therefore pertains to the substance of the soul and individuality to its form.

The magi of Persia, the priests of Egypt, the Brahmans of India, and Buddhists of the East, each and all held to some form of the general doctrine. Jesus recognized his own preëxistence when he spoke of the "glory he had with the Father before the world was." Again he said: "Before Abraham was I am."

Ammonius Saccas, founder of that school of eclectic philosophy known as New Platonism, and among whose disciples were Longinus, and Origen, was a believer of preexistence.

Plotinus, an eminent Greek philosopher, an adept in the doctrines of the Oriental sages, and a teacher of philosophy at Rome from 645 A. D., until his death, was an advocate of preëxistence.

Proclus, a student of Olympiodorus at Alexandria, and of Plutarchus at Athens, and for a time at the head of the New Platonic schools, believed in preëxistence.

Apollonius of Tyanna, a Pythagorean philosopher of the first century, venerated for his wisdom by his contemporaries, and whose thrillingly interesting life was written by Flavius Philostratus, was a believer in and teacher of preexistence.

Many of the most enlightened minds of all countries have taught that man's conscious self-hood is as much a matter of the past as it is to be of the future. Pythagoras, the founder of the Italic school of Greek philosophy, professed to have a distinct remembrance of a previous life or lives.

Plato believed that all the knowledge of laws and principles we seem to acquire in this world is simply a recovery or reminiscence of knowledge which the soul possessed in a previous state of existence. Readers of Plato will remember the reference to "Meno," where Plato introduces Socrates as making an experiment, by way of putting a series of questions to a slave of Meno, eliciting from the uneducated youth a geometrical truth. This done, Socrates triumphantly observed to Meno, "I have not taught the youth anything; but simply interrogating him, he recalled the knowledge he had in a previous existence." Plato further taught that all ideas, types and ultimate forms both precede and succeed their material embodiments.

"Our soul," says Plato, "is a particle of the Divine Breath, and therefore we are related to God. Our soul's divine ideas are natural, and are created by the contemplation of divine things. Before it was associated with the body, it existed in God; even now, though enveloped by the body, it may participate in that divine contemplation through the subjection of the passions, and through a contemplative life."

In the song of Amosis we read: "Lord thou hast been our dwelling-place in all generations; before the mountains were brought forth, or ever thou hadst formed the earth and the world."

The most learned among the Christian fathers, such as Origen, added to the doctrine of preëxistence, the doctrine of Brahminical reincarnation, contending that souls having sinned in their previous lives were condemned to reënter human bodies in this mortal life to expiate their former guilt.

Jerome (340 A. D.) said of the above dogma which prevailed in India and Egypt: "This impious and wicked doctrine was anciently diffused through Egypt and the East, and now prevails in the secret, as in vipers' nests, among most, and pollutes the purity of those regions; and as by a hereditary disease glides in the few to pervade the many."

Clemens of Alexandria, in his Eclogues, advocated the soul's preëxistence, but stoutly denied the doctrine of re-incarnation—and re-reincarnation of human souls. He contended that the passage: "There was a man sent from God" meant that the soul of John the Baptist was older than his body, and was sent from his former state.

Clement of the second century, educated in the Platonic philosophy, and afterwards a disciple of Pantenus in Alexandria, said: "Do we not love God this first, that we exist, that we are said to be men? That descending from the regions of light, or sent by Him, we are held in these corporeal bodies."

Pamphilas, who established a flourishing school in Cæsarea, who vindicated Origen in five books, and was martyred 309 A. D., was a strong advocate of the soul's preëxistence.

"Does matter create the soul?" he asked. "The house resembles the idea that preceded it, and the entrance by a path from the mountains resembles the descent of souls from heaven to their lodgment in bodies."

Synesius, a Neo-Platonic philosopher and disciple of Hypatia at Alexandria, wrote largely in favor of preëxistence. When the citizens of Ptolemais had invited him to the bishopric among them, he declined that dignity, in a letter to his brother on the subject, for this reason among others, that he cherished certain opinions which perhaps all would not approve, but which he could in no wise abjure, as after mature reflection they had struck their roots deep in his mind. First among these he mentioned the doctrine of preëxistence. "Assuredly I can never think it right to believe the soul an after-birth of the body." Vestiges of this belief are openly discernible in his writings, as, for example, in the hymn of which the following is a paraphrase:

"Eternal Mind, thy seedling spark
Through this thin vase of clay,
Athwart the waves of chaos dark
Emits a timorous ray!

"Far forth from thee, thou central fire,
To earth's sad bondage cast,
Let not the trembling spark expire—
Absorb thine own at last!"

The doctrine of the soul's preëxistence was held by the Jews, both before and cotemporary with the Apostolic period. It was certainly held by the later Jews living after the times of the Babylonish captivity. Among their proofs they quote this from the Book of Wisdom:

"I was an ingenuous child, and received a good soul; nay more, being good, I came into a body undefiled."

Writing of the Essenes, Josephus says: "For the opinion obtains among them (the Essenes) that bodies indeed are corruptible, and the matter of them not permanent; but that souls continue exempt from death forever; and that, emanating from the most subtle ether, they are enfolded in bodies, as prisons, to which they are drawn by some natural spell. But, when loosened from the bonds of the flesh, as if released from a long captivity, they rejoice, and are borne upward. . . . This company of disembodied souls is distributed in different orders. The law of some of them is to enter mortal bodies, and, after certain prescribed periods, be again set free. But those possessed of a diviner structure are absolved from all local bonds of earth."

Leibnitz, the most profound philosopher of the seventeenth century, held the doctrine of preëxistence as one of his cardinal beliefs. And to-day, in the full blaze of scientific discovery, there are hosts of men famous for their knowledge of the sciences, and eminent in religious culture, who believe in a preëxistent state of conscious existence. Among these are Prof. Redfield, the author and distinguished physiognomist; Charles and Edward Beecher, lately departed to the higher life; G. Groom Napier and Sir Thompson of England.

Nearly the whole body of French Spiritualists, including such men as Figuer and Camille Flamarion, the astronomer, hold to the doctrine. The great Fourier taught it. The Spiritualists of the Orient, and, to a very large extent of Continental Europe, accept it.

Conscious communion with spirits, not proving immor-

tality in the sense of endless existence, does prove a conscious existence after death. And then, those long inhabiting the better land of angelic blessedness, that is to say, ancient spirits almost uniformly teach preëxistence. I cannot this moment call to mind a case to the contrary. It is admitted that spirits of the spirit world differ upon this subject; and further, that the testimony of spirits is authoritative only so far as it corresponds with intuition and the highest reason. Still, the persistence of an idea and the potency of intelligent majorities necessarily influence convictions. And I am certain that the general tenor of the teachings of wise and highly intelligent spirits upon this subject favors a preëxistent state of being. Aaron Knight, two hundred years in spirit life, and whose identity I took the pains to establish when in England several years since, teaches, with the "brotherhood of ancient sages," preëxistence in the most positive manner.

It is very clear to profound thinkers that once in existence as divine man, always in existence. The converse is equally true; once absolutely out of existence never in existence! This logical bulwark has never been successfully assailed.

In the phrase, once in existence, always in existence, I am referring to conscious, or rather to divine man, and not to sticks and stones, nor to growling animals and stinging insects. These are fragments—imperfect structures—unfinished temples. And no one gifted with intelligence speaks of a conscious rock—a divine wolf, or a righteous dog. These are not, and never were in existence as consciously rational and morally progressive beings. They have not the Spiritual Keystone. They are not religious; neither are they conscious of their subordinate conscious-

ness! And certainly, no logician ever affirms of a part, what he does of a whole. A slice, slashed from a golden orange, thin, irregular, ill-shaped and seedless, is not equal to, nor should it be compared with the well-rounded orange. Animals, serpents, and noxious insects, are but parts, bearing the same relation to man that passing thoughts bear to ideas, or shadows to substances. Animals and insects were never in existence, as perfect structures, as divine entities; but rather as fleeting organisms serving temporary uses.

Divinity is eternal. An essential man is constituted according to Plato, of divine substance, form and germ; and further, with this prince of thinkers, essential forms, types and ideas, were the same. Types, or ideas, in fact, were subjective realities. Outworked they became partially visible. Still, the type preceded and succeeded the visible appearance. The material contents of form as in the oak or animal, are fleeting, changing; but the hidden essential form, which is the type, or idea is enduring and immortal.

Every argument against preëxistence, is so far as entitled to the name, an argument against the immortality of the soul, and a help to cold combative materialists. And materialism, in its last analysis amounts to this—a sprawling puppy and a royal souled sage—a beefsteak, a prayer-book, and a divine soul, are all the same originally—atoms—protoplastic atoms, adjusted and arranged for specific aims and ends by non-designed and non-intelligent molecular force. And so all conscious life—all noble aspirations for eternal unfoldment—begin and necessarily end in matter. A stream cannot rise above its fountain. Thank God and the good angels, Spiritualism, in connection with

the rational doctrine of preëxistence, saves from the slough of despond.

If the sum total constituting J. M. Peebles were once absolutely out of existence, putting him into existence would be equivalent to creating something from nothing. I am a firm believer in the soul's eternal preëxistence. The theory is the rational stronghold of the soul's immortality. But preëxistence and reincarnation are by no means identical. They are not predicated on the same philosophical basis. And any writer who confounds these exhibits either his ignorance, or his pitiable impudence.

Of the doctrine of reincarnation I am not convinced—and yet, am open to investigation and arguments in its favor.

Only a few can clearly recall events and experiences occurring in a preëxistent state of being. Many did, however, in the more meditative past. And some in the present can do this; and their testimony upon the point is direct and positive. I have space to name but a few.

Judge Boardman, well known in Wisconsin for many years as a thoughtful, influential Spiritualist, repeatedly assured me that he could distinctly remember many things that transpired in his preëxistent life.

Judge Elliott, quite as much of a mathematician as jurist, used to interest his friends by similar direct statements.

Harold Harring, the Polish scholar, author and personal friend of Dr. Redfield, the New York physiognomist, often affirmed in the most positive manner, that he could remember many acts and events occurring in his preëxistent home in the heavens. Others testify to the same facts. Preëxistence is to them positive knowledge. Negative testimony upon this subject is of little account. That blind men do not see the sun is their misfortune—nothing more.

Theodore Parker said in Music Hall, Boston, in 1857: "We thank thee, oh, Father, for this atom of spirit, a particle from thine own flame of eternity which thou hast lodged in this clay." ("Bible of the Ages," p. 322.)

"A strain of gentle music," says Charles Dickens—"or the rippling of water in a silent place, or the odor of a flower, or even the mention of a familiar word, will sometimes call up sudden dim remembrances of scenes that never were in this life; which vanish like a breath; which some brief memory of a happier existence, long gone by, seemed to have awakened."

Poets in their more inspired moments often sing of preexistence:

"I have dreamed
Of sinless men and maids, mated in heaven
Ere yet their souls had sought for beauteous forms
To give them human sense and residence."

—HOLLAND.

"And in the spheral chime they listening heard
The soul's high destiny, which, being sunk
Into this fleeting life, through obscure paths
Must wander, fighting still a Godlike fight—
Victor, through death!"

—SCHELLING.

"Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Has had elsewhere its setting,
And cometh from afar,
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory, do we come
From God, who is our home."

—WORDSWORTH.

As a fitting close to this essay, I quote from Schiller's "Mystery of Reminiscence," which is a surpassing poem of the soul's recognition:

"Were once our beings blent and intertwining
And for that glory still my heart is pining;
Knew we the light of some refulgent sun
When once our souls were one?

"Round us in waters of delight forever
Ravishingly flowed the heavenly nectar river;
We were the masters of the seal of things
And where truth in her ever living springs
Quivered our glancing wings.

* * * * * * *

"Weep for the godlike life we lost afar
That thou and I its scattered fragments are:
And still the unconquered yearning we retain,
Sigh to renew the long and vanished reign
And grow divine again."

The foregoing was placed in W. J. Colville's hands by Dr. J. M. Peebles March 6, 1906, during a delightful visit to Battle Creek in the course of which W. J. Colville expressed an earnest desire to embody in this volume some statement of conviction or confession of faith from one of the most highly venerated, widely traveled, richly educated and generous-hearted Spiritualists in the world. The career of Dr. J. M. Peebles is known and honored the wide world over. At the ripe age of eighty-five years we found this stalwart veteran hale, hearty, energetic and brimming over with good will and resolute determination to still further continue his work and travel in the interest of the

great cause to which he has nobly devoted his unusually long and singularly useful life. Blessed by such advocates as the veteran "Pilgrim," the advocacy of Spiritualism is indeed secure.

CHAPTER XXIII

CONCLUSION—STRIKING INCIDENTS RELATED BY WELL-KNOWN WITNESSES

In submitting to our readers such startling incidents as the following we make no claims whatever for the narratives, which are simply inserted at the close of this volume as contributions from the highly respectable narrators who vouch for what they describe over their respective signatures. All honest testimony deserves consideration.

New York City, March 10, 1906.

Mr. W. J. Colville,
Care of *Banner of Light*,
Boston, Mass.

My dear Mr. Colville:—Having read your request for authenticated evidences of Spirit-communion in the *Banner of Light* of recent date, I take great pleasure in sending you herewith a few of our many experiences, and to assure you that you may make such use of this letter and its contents as you may see fit, using my name in full. Our small circle awaits with eagerness the publication of your book, to which we have had the pleasure to be among the earliest subscribers.

To those who may doubt the truth of the statements made below, I wish to say that if they will apply their time and money to the investigation of these and kindred phenomena with as much liberality as they devote to purely material pleasures, devoid of any mental, moral or spiritual advantage, they will find the truth of the purpose of a more spiritual than material life and truths and marvels much greater and purer, than are contained in any

system of theology or philosophy. I simply state facts and leave it to the reader to make his own deductions.

With best wishes for your welfare and an enthusiastic reception of your book, I have the honor to remain,

Yours very sincerely,

Dr. V. von Unruh.

Materialization

Two seances were held at our own house with two well known media. There being present our little circle, consisting of my friend, Dr. H. and his wife, my wife, myself and my wife's sister, who were all well known to the media, no strange influence was expected to disturb the phenomena.

The remarkable incidents worthy to be mentioned were the following: I was called in front of the improvised cabinet by the medium and saw his wife seated in a chair inside the cabinet in a deep trance. Around her feet there were two distinct accumulations of what seemed to be lace, interwoven with sparkling lights, and presently growing larger, stouter and taller until suddenly they were lifted up as if by invisible hands, and assumed the shape of a toga, within which I beheld at the same moment the shape and figure of a man and a woman, who then stepped out of the cabinet. This all was done by the light of a small red photographer's lamp, which we always use during our seances and which gives light enough to distinguish the pattern of the wall paper eight feet distant. Then there appeared a form, strange to us, who swinging her hands and arms above and around her head and occasionally rubbing the palms of her hands together, began in this way to weave out of the air a piece of lace,

increasing in size every moment until it was about six by eight feet square. We were then told to grasp it at the margin and span it tightly across the space between the cabinet and our semicircle in front of it. Then slowly we let go of the lace which the spirit gathered in in the same manner as described before, and finally showed us her empty hands. We were anxious to retain a piece of such lace and asked for it; but were told that such lace made out of the air would soon disintegrate, yet if the spirit were given some silken fabric she would take out of it one thread and make a piece of lace which would keep forever. I gave the spirit my necktie from which she took one thread, still standing outside of the cabinet and began the same manipulations as before and after about thirty seconds handed back my necktie within which was enclosed a piece of lace, which is still in my possession, mounted between two slabs of glass. That there are spirits who lack the politeness of better-bred earth folk was also shown us at this seance. The medium outside of the cabinet received a sudden slap in the face, which was audible as a loud handclap all over the room; we did not know what to think of it until the medium said, some foolish spirit had slapped him in the face, but that he took such things good-naturedly, because resenting had done no good in the past and the evil-doer always apologized *stante pede;* but as the medium's spectacles had been broken I thought that such pranks were altogether out of place. Then we witnessed several materializations and dematerializations outside of the cabinet. In the seance room then appeared directly at our feet a small cloud of light, dangling and dancing as it were, on the carpet, then around that cloud the luminous and sparkling lace and the two uniting fold-

ing over a form in less than half a minute. After greeting and a few private remarks the spirit, claiming to be that of my friend's mother, stepped back about two feet and collapsed, her feet disappearing first and her head bowing down forward touching the carpet after which all disappeared into nothingness.—An Indian, "Little Eagle Eye" who came to me at every seance told me, that he would like to have a pair of moccasins to take them to spirit-land. I bought a pair and wrote on the sole of each moccasin "Little Eagle Eye" in ink which at writing showed up *blue*, but which turned *black* after a day or two. I gave them to him at this seance, four days after. When he appeared he said to me, "What you got for me? Me know, me see you write my name on them, *blue* like war paint." He at once put them on, and when he dematerialized they also disappeared and I have never seen them since. On a subsequent occasion I asked him what he had done with the moccasins, he replied that he had taken them to spirit-land.—There also appeared for me a man, wearing a high cone-shaped hat which was so illuminated as to dazzle one. He said he was "Pardee," lived under the second Egyptian dynasty and came to tell me that he was my musical guide. In this connection I wish to narrate what will be to Non-Spiritualists a very remarkable incident. A young gentleman acquaintance who came to dine with us one evening, fully a year after the aforementioned seance, and for whose entertainment I was playing the piano, turned suddenly to me and said: "Do you know anybody by the name of Pardee? I see him standing by you and he turns to me and says: I am Pardee,—and then he points with his hand towards you." We had not seen this young man for more than a year and

by no possibility could he have known of the aforementioned seance or the name of Pardee. This did not astonish us, as we knew the young man to be a clairvoyant. This could not have been Telepathy, for the young man's description of the appearance of the spirit agreed with our knowledge of the materialized spirit Pardee.—I must relate one more incident that happened at our seance. "Lucy," the guide of the medium came out of the cabinet first as usual and then disappeared for quite a long while, perhaps twenty minutes. When she appeared again she said, "Friends, I must tell you something very funny; I have just been over to Mr. X's house in Brooklyn, where they were getting ready to begin their seance; when the medium in the cabinet was about to seat himself in his chair he tripped and fell on the floor and all the sitters were laughing." Lucy herself seemed to be quite amused. The next morning my telephone rang and the unfortunate medium asked me whether Lucy had told us about it and I answered that she had. He then said that his fall had been a quite painful one and that he had difficulty in walking.

Apport

For the benefit of those, who distrust professional mediums, I will give an account of one of our own family-sittings, composed of myself and wife, our two children, aged ten and eleven, and my friend and his wife, all living under the same roof. On December 31, 1905 (Sunday), we held our usual weekly seance. Soon after the beginning of our seance I felt something touching my hair and mentioned this. A few minutes after my forehead was touched by a small, hard object, which instantly dropped

on the glass cover of the music box in front of me. On examination we found it to be a genuine case of apport, the object being a solid gold cross in the form of an Egyptian crux ansata, surmounted by an Ibis. The dimensions of this object are about two inches in height and one inch in breadth.

V. von Unruh.

New York City, March 10, 1906.
857 Lexington Ave.

Dr. von Unruh is a dentist established in New York many years with a large and influential practice.

A Spirit has Her Portrait Painted

When my book, "In the World Celestial," was in press I met the heroine of it, Pearl, at a seance. She assured me that the scenes and conditions of the spirit world, as described in the book were substantially correct, and that the story as a whole, is true to life. I said to her, "My dear Pearl, I should very much like to have a portrait of you for the book." She replied, "I will try to have one painted for you." She did not succeed, however, in getting a satisfactory likeness until the fourth edition of the book was about to be issued. On the evening of January 25, 1905, Pearl met me at a trumpet seance and made an appointment with me to meet her at the home of two sisters, famous psychics, the next day, where she felt confident we would succeed in getting a portrait of her. My wife went with me to that appointment, and will sustain the statement of facts I herewith submit. The two sisters and ourselves entered the seance room,

at three o'clock in the afternoon. I selected from a number of others an artist's canvas on a stretcher, twenty by twenty-four inches, which was placed in front of a south window, through which the sun was shining. One of the sisters seated herself on one side, and the other on the other side of the window, and each grasped the edge of the stretcher next to her with one hand. My wife and I seated ourselves immediately in front, and within easy reach of the canvas. We kept our eyes steadily fixed upon it to carefully witness any phenomena that might be presented. In about three minutes a cloud passed over the canvas and settled upon it, forming a pearl gray background for the picture. A few minutes later the outlines of a form appeared. This grew gradually more distinct until in about forty minutes, from the time we had taken our seats, the picture was complete. It was the portrait of a beautiful woman, in the full bloom of mature womanhood, with golden hair and blue eyes, a perfect blonde. I had known Pearl when she was a girl, and this portrait bears a striking resemblance to her as I remember her. I have met her at seances since, and she has assured me that the portrait is a correct likeness of her, as she appears in her present development. I had her picture reproduced for the fourth edition of my book, in the style known as photogravure, a new process by which photographs are made direct from the negative on white plate paper.

This experience settles the matter, with us, that spirits can have their portraits painted, by some occult process which is beyond the ken of mortal artists. Art critics who have seen this picture pronounce it above criticism as a work of art, and they are puzzled to know by what

process it could have been produced, as it is different from any style of painting with which they are familiar.

T. A. Bland.

Dr. Bland is Secretary of the American Medical Union. Address, 231 Hayne Ave., Chicago.

Oneonta, N. Y., March 9th, 1906.

The soul-inspiring truths of Spirit-return, wafted on the wings of love after the transition of my dearly beloved mother Julia Pond, have been a well-spring of joy to us. Being isolated from all people of this cult, and never having been in sympathy with the thought of Spirit-return, not having read any literature of that nature; my experiences have been phenomenal, first conceiving it imaginary, subsequently developing clairaudience. We feared dementia, not consulting a physician, but prostrated for several weeks, after which unconscious entrancement, when my husband apprehended death (as we interpreted transition). After a hard struggle, the vision was made clear, highly developed instructors were brought, embellishing me with gifts which I of myself have never sought. Singing in all voices where mortal voice of its own volition has never reached. Instruments coming through the vocal organs, also inspired writings. These manifestations proving to us the continuity of life, and the thin veil between the two worlds interpenetrating each other's lives like one great family. This innovation in our lives has been an education as well as inspiration to reach out after the aggrandizing truths which are given us through the realm of Spirit.

Rose B. Helm.

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